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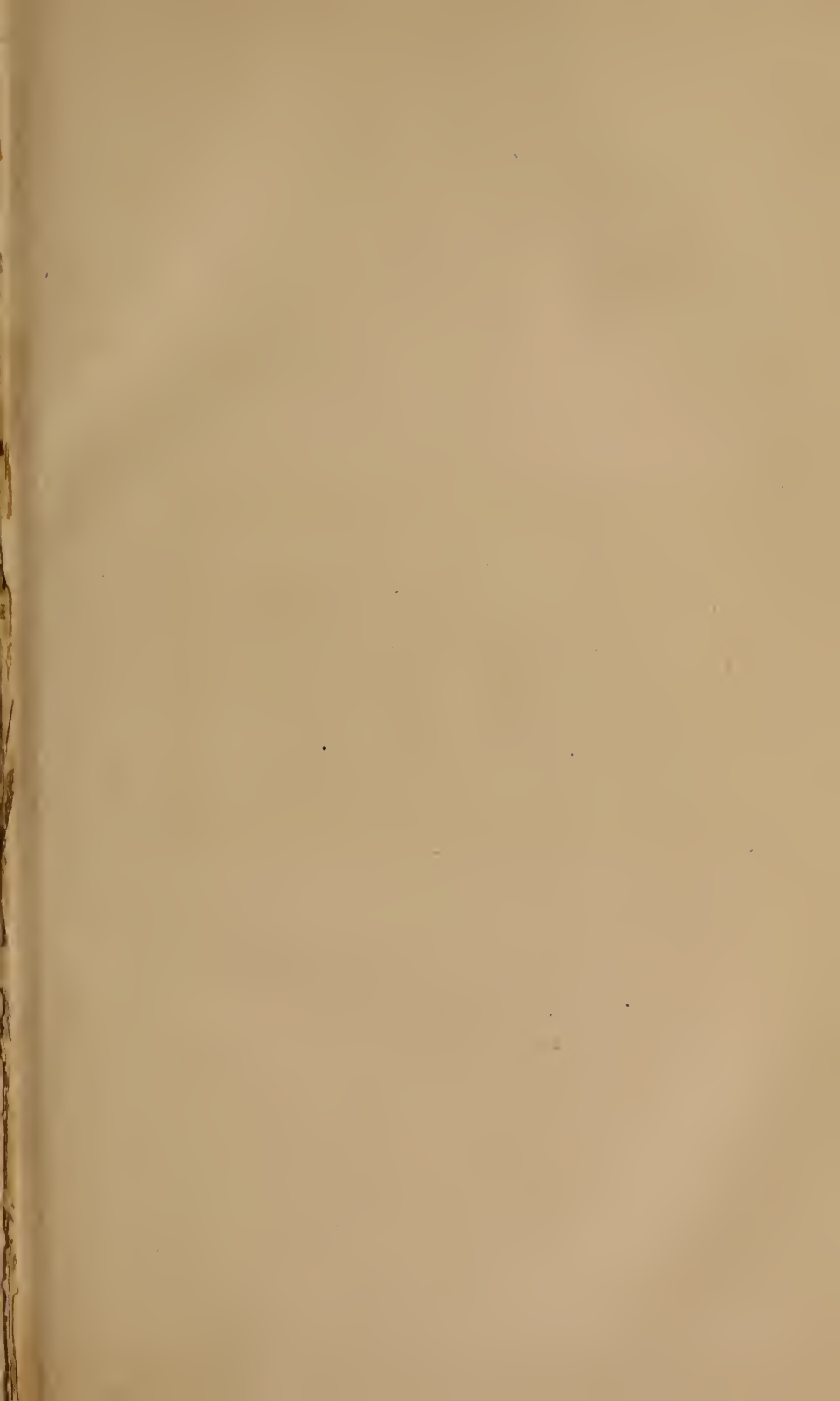
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SOUTHERN SUBURBS OF FOOCHOW.

THE  
MISSIONARY HERALD.

VOL. LXV.—JULY, 1869.—No. VII.



CONDITION OF THE TREASURY.

IN the Herald for June some "encouragement" was noticed, growing out of the fact that the receipts for April were \$16,536 more than in April of last year. Yet it was distinctly stated that the sum to be raised during the then remaining four months of the year was so large that there could be promise only in case the friends of the Board would "be encouraged by this to still better things in the future." The sum then needed was near \$75,000 per month. The receipts, however, for the month of May, have been only \$33,753.23, and the aspect of the case is now such as to call for serious and prayerful thought, prompt and energetic action. The appropriations for the year (\$547,500), it will be borne in mind, are \$52,500 less than the sum proposed by the Board at its last annual meeting. The third quarter of the year closed with May, and the receipts for the nine months (not including most of what has been paid to the Woman's Board) amount to only \$284,665.15; more than \$6,000 less than for the same time last year, and leaving a balance of \$262,834.85 to be received in three months! To find the sum for which the Board must look directly to the churches, however, we may deduct from this about \$8,000 to come from interest on permanent fund and some incidental sources, and perhaps \$12,000 from the Woman's Board, leaving not far from \$243,000. This sum *is large*. The effort must be *general* and *earnest* or it will not be received. If it is not received, the missionaries will be deeply pained, looking forward to the future with apprehension; the Committee will be crippled with reference to their action for another year; the work for Christ, in our mission fields, will be embarrassed; and will it not all be needless embarrassment? The missions suffer for want of reinforcement. Twice as many young men, from the Theological schools, are now offering their service to the Board as were doing so last year,—six for China alone,—and many more are needed; shall any be kept at home?

It is pleasant to remember that the Board did receive from the churches last year, during the same three months, but only through such general and earnest effort as is now asked for, very nearly as large a sum—\$236,032. Add



the deficiency for the first nine months of this as compared with last year (\$6,466), and the difference will be very trifling. The call therefore is, on the whole, only for what the churches did a year ago: and shall there be a falling off? Do not all desire, are not all ready for *advance*?

#### RESPONSIBILITY OF MINISTERS.

THE following remarks by Dr. Thurston — a portion of his address at the meeting in behalf of the Board in Tremont Temple, on anniversary week, — will be very appropriate in this connection: —

“In regard to the subject of liberal giving, a great responsibility rests upon us who are ministers. We are to develop the grace of benevolence in our churches, as well as the grace of humility, faith, hope, or any other grace. Indeed without developing this, we cannot, to any great extent, develop the others. They all have their root in this. What is a man’s faith or hope, or profession or religion, good for, who, seeing the heathen destitute of the bread of life, and hearing their cry for help as it comes sweeping across the ocean, turns away, coldly saying, ‘Be ye filled,’ — *be ye saved*, — notwithstanding he give them not those things which he knows are needful to their salvation? What doth it profit?

“And you and I, brethren, are to sit, in Christ’s name, and Christ’s stead, over against the treasury, and see how the people cast money into the treasury — and see that they *do* cast it in. By the same authority, and in the same breath, that we tell them their *hearts* are Christ’s, and must be given to him, we are to tell them that their silver and gold are Christ’s, and must be given to him. There need be no more hesitation or delicacy in urging one duty than the other. When you have told a man to give *himself*, — soul, body, and spirit, — it is a very little thing to tell him to put his purse in too. If done in the spirit of wisdom and meekness, there need be no reserve in a plain and persistent urging of both duties.

“We make a great mistake, and bring a grievous accusation against either the intelligence or the piety of our churches, if we suppose they will not bear faithful dealing upon this subject of giving. For one, I do not believe it. In a ministry of thirty years, I have not found it so. And if *we* had been more fearless and faithful in this part of our duty, the treasury of the Lord would not have been so bare and empty, and oftentimes overdrawn; the chariot-wheels of salvation would not have moved so heavily and tardily; and so many millions would not have gone to their account without a knowledge of Christ.

“When I look over the list of contributions to this Board, and see how small the sum is which some of the large and flourishing churches of Massachusetts and New England give, — knowing as I do, that they worship in costly temples, dwell in ceiled houses, and have ample resources for every secular enterprise and every sensual gratification, — I cannot avoid the suspicion, painful as it is, that the minister may have failed, sometimes, to be with *Jesus over against the treasury*. He may have been with him in the closet, in the synagogue, and in the house of Martha and Mary, but when he went into the court of the women, where the treasury was, and *sat down there — waited there* — I fear the minister passed on to more congenial duties and circles, and lost that admirable discourse



to the poor widow and the rich men. Pardon me, brethren, for these plain words, and O, let us see to it that this cause does not suffer loss at *our* hands, and that the blood of the heathen does not stain our pulpits."

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### FOOCHOW (FUH-CHAU), CHINA.

THE city of Foochow is situated about two and a half miles back from the north bank of the river Min, and thirty-five miles from the mouth of the stream. It is a walled city, the circuit of the walls being about eight and a half miles, and the population of city and suburbs, "including the people dwelling in boats," is estimated by Mr. Doolittle at not far from 1,000,000. The engraving of the southern suburbs, is taken from one given by Mr. Doolittle, in his "Social Life of the Chinese." The following passage from the volume is descriptive of the view: "The foreign residents live principally on the hill near the southern bank of the Min. Standing on that hill, and looking toward the east, north, and west, the scenery is beautiful. To the eastward, looming up five or six miles distant, is 'Drum Mountain.' Nearer is the river, with its multitude of junks and boats. As one glances in a more northern direction, parts of the city come within range. In it the white pagoda and the watch-tower are prominent objects. Between the city and the river, apparently about midway, may be seen the roof and belfry of a brick church belonging to the mission of the American Board. In the city, Black Rock Hill is conspicuous [at the left in the picture], and nearer, in the suburbs, are seen Great Temple Hill, and several spacious foreign hong's."

The mission of the American Board at Foochow was commenced by Rev. Stephen Johnson, in January, 1847, who wrote: "On the morning of January 2, I proceeded up the river to Fuh-chau. The scenery of the Hudson is confessedly beautiful and sublime; but in point of beauty, grandeur, and sublimity, that of the Min is, in my opinion, greatly superior. . . . At many points the mountains are improved nearly to their summits, the cultivated spots being vast gardens, with terraces rising one above another, almost to the region of the clouds.

"As we approach Fuh-chau, the mountains, especially on the north bank, recede from the river, enclosing between them an immense plain of great fertility, which forms the site of this large city. This plain — through which peacefully winds the noble Min — in conjunction with the majestic mountains nearly encircling it, constitutes a vast natural amphitheater, in comparison with which the proudest amphitheaters of human construction dwindle into insignificance. On this plain are several lofty hills, from which the prospect is beautiful, grand, and impressive, perhaps beyond anything I have ever seen elsewhere. What a happy people this might be, if illumined and sanctified by the glorious gospel! But I am the only Protestant missionary in this field — a stranger as yet to the prevailing language — and the name of Jesus has scarcely been heard by one in ten thousand of its inhabitants, and then only from the lips of the Roman Catholic missionary."

Mr. Johnson was joined by Mr. and Mrs. Peet in September of the same year,

and in May, 1848, by Messrs. Cummings and Baldwin, with their wives, and Mr. Richards, and from that time to the present there have usually been three or four mission families there. The first baptism of a native by the mission—the first, indeed, in connection with Protestant missions at that city—was in 1856. In May, 1857, a brick chapel, 60 feet by 34, was dedicated, and in October following a church of four native members was organized. The chapel was on the main street in the southern suburb. The mission now reports 2 stations, 4 mission families, 11 out-stations; 6 churches, with a total of 104 members; 8 native preachers, 6 catechists, and 7 teachers; 2 boarding-schools, one for boys with 14 and one for girls with 19 pupils; and 6 common-schools, with 121 scholars.

The (American) Methodist Episcopal Church also commenced a mission at Foochow in 1847, which erected two brick chapels in 1856, and another in 1864, baptized a first convert in 1857, has now several country stations, has met much encouragement in country villages and farming regions, and now reports 7 missionaries, 64 native helpers, and 471 church members. The English Church Missionary Society commenced a mission in 1850. "Many of the small chapels, and some of the large church buildings, in connection with these three missions, in the city, or the suburbs, or country stations, are opened daily for preaching to the Chinese."

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#### THE HUMANITIES OF THE GOSPEL.

ON one of the Micronesian Islands the missionary was amazed to find that there were no children. The vices of the people had stayed the vital forces of nature in their sources. In some islands, the very words for "wife" and "home" had been lost, as the relations those words express had ceased to exist. With the gospel came the Christian home, the prattle of infancy, and the pattering of little feet.

A late English Review speaks of the improved physical character of the enfeebled tribes of India, in consequence of the regular and more nutritious diet introduced among those employed upon the public works. Christianity quickly develops new wants and new industries, and thus raises the entire character of a people.

The missionaries at Harpoot, in Eastern Turkey, observing the waste of grain in the primitive methods of cleaning it generally practiced in that region, sent for an American fanning-mill. An enterprising native soon sent for another; other orders followed, till one for fourteen has just been filled in Western New York. Hardly a week passes without the shipment, from the Missionary House, of some of the various implements of American industry to different mission fields. Rubber coats are already an "institution" among the native preachers of Eastern Turkey, and they sometimes furnish suggestive themes for missionary sermons.

There lies before us as we write an advertising sheet in Chinese, published in London, with illustrations of a great variety of implements and machinery of all sorts—fire-arms, steam-engines, printing-presses, plows, garden tools, petroleum-lamps, etc., down to match-boxes. The Christian nations of the West

are recognized as taking the lead in the application of science to the arts of life.

If our merchants would pay into the treasury of the Board the tax of one per cent. on the export and import trade developed, directly or indirectly, by its missionaries in the Hawaiian Islands, the amount received would more than cover our annual expenditures in that mission. A French company last year proposed to establish a mission station in Africa, purely in the interest of commerce, and they would doubtless have found it a good investment.

Mrs. Lloyd writes thus of a Zulu chief, who owes all he is to the influence of the gospel: "Here I am at Amanzimtote, and on a hill stands a nice brick house, in which lives Ira Adams. The house is pretty inside, and well furnished, and on the book-shelves are plenty of books in English, while by the lamp, on the table, lie newspapers, periodicals, etc. If you care to come down to Ira's house, you would find he can talk English nearly as well as you can, and on every subject he would show intelligence. Josephus, all manner of commentaries, histories, philosophies, etc., he has read, and very few words are beyond his comprehension." Of his children she adds: "Daniel died this year. He was a great friend of mine, but though a young man, with honor and prosperity before him, he died rejoicing. He was very bright and witty, as are all the family. Henry and Silas are in the seminary, at the head of the school; the younger children are in a school and are very bright.

"Ira has a mill where he grinds his sugar-cane, and he is a great business man, as well as a fine preacher. He is a chief also of one of the Zulu tribes, which gives him a standing above all Zulu Christians, particularly as he is so learned."

That his tribe should be possessed of sixty American plows is but the natural consequence of the Christian intelligence of the chief.

This example, though exceptional in some points, because of the peculiar circumstances of the case, illustrates, in the main, the work in progress at every mission station. Christianity is practically identified with the social progress of every people that receives it.

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## ARMENIAN PROTESTANTS.

AN article in the last number of the *Missionary Herald* alluded to certain difficulties at Constantinople, but happily confined almost wholly to that city and its immediate neighborhood.

The hearty sympathy of the native churches and pastors with the missionaries, and their cordial coöperation in evangelical efforts, in Central and Eastern Turkey, and in a large portion of the Western Turkey field, have been worthy of all praise, and are full of promise for the future.<sup>1</sup> To suppose that the motives of missionaries will not sometimes be misunderstood, that mistakes of judgment will not sometimes occur, that individuals will not sometimes be aggrieved because their particular methods of doing good are not accepted, that recently gathered churches will always be as wise in their conduct of eccle-

<sup>1</sup> A valuable testimonial to the Board and its missionaries, from the Protestant Armenians of Marsovan, will appear in the *Herald* for August.

siastical affairs as those of older Protestant communities, or that no difficulties will arise in the conduct of extended and varied missionary plans and agencies, would be to expect, on missionary ground, exemption from the ordinary allotments of humanity.

The following extracts from a paper read by Rev. Dr. Van Lennep, at the meeting of the Evangelical Alliance, held in Amsterdam, August 1867, though differing in some respects from such language as other missionaries might have used, present some of the peculiar difficulties in the way of missionary labor in the Armenian field, and may serve to show that something like present developments should not be considered altogether strange.

After alluding to the persecutions which led to the formal separation of the evangelical party from the old Armenian Church, and their recognition as a distinct community by the Sublime Porte, Dr. Van Lennep adds :—

“When numbers of believers were expelled from the National Church, there was still left behind enough of the good leaven to spread the true gospel. Some were not excommunicated with the rest, at the time of the great persecution in 1846; others became Christians after that event, but were protected by the reaction which followed; and a large number more, repelled by the system which the mission had for some time practiced, formed, as much as possible, a neutral party. All these worked together to effect a reformation which might save their ancient church, by purifying it from errors and superstitions. The progress of this change was rapid, and it has at present almost stopped the numerical increase of the Protestants. We may foresee, without difficulty, the epoch when the Armenian Church, regenerated in spirit and in doctrine, will cast away from its bosom all that is contrary to the gospel. The high clergy will no doubt strive against it with all their might, but they begin already to fall, and we can put no limits to the grace of God. Will not the day come when the Armenian Church, purified and regenerated, will not only offer the fraternal hand to the evangelical churches, but receive them to her embrace? It is a question which we will not undertake to resolve. All present tendencies are towards this point. National sentiment—an attachment to their own race—develops itself more and more every day, and tends to unite afresh all Armenians who are now divided. Catholic Armenians possess it least, and it is strongest among Protestants. We observe, at the same time, an increasing jealousy of foreigners, a jealousy which more and more relaxes the bonds that attach them to the missionary societies which labor among them. Their love to evangelical Christians of all countries increases daily, but it also becomes daily more apparent that foreigners do not understand the sentiments, the prejudices, the genius of Orientals; and they themselves desire to have, separately, their own proper ecclesiastical organization, with the counsels and assistance of foreigners. For as long as, in order to obtain the aid of the foreign societies in the work of evangelization, it was necessary to submit to the condition of an arbitrary influence, their inspirations carried them towards the ancient National Church, and unhappily, with many of them, to the injury of their evangelical principles. . . .

“There was a time when any one coming from a European country, or from America, carried about with him a *prestige* in the eyes of the people, which gave him great influence in spreading the light of the gospel. That time is past.



The Orientals are grown jealous of foreign influence, especially in matters of religion."

These statements go far to explain the peculiar embarrass<sup>ment</sup> under which missionaries labor in that portion of the field. <sup>of Ch...</sup>

It may not be amiss to add, that the native churches cannot be more <sup>in</sup> anxious to assume the responsibilities of free, independent action, than the missionaries are to have them. The four Evangelical Unions in Turkey embrace nearly or quite all of the native churches, and to them is intrusted the entire management of local ecclesiastical affairs, the organization of new churches, the licensure of candidates for the ministry, the ordination of pastors, the conduct of what may be termed home evangelization within their bounds, and to some extent missionary work abroad. In these bodies the missionary may be invited to sit and to speak as a corresponding member, but not to vote — though a jealous minority may sometimes mistake his justly-earned personal influence for authority.

While the native church is dependent upon the Board for its place of worship, or for aid in the support of its preacher or its school, it is properly subject, in some respects, to the supervision of the missionary in charge, who is responsible to the Board for the right use of funds intrusted to him. Beyond this the largest liberty is enjoyed, and the result has, on the whole, been favorable beyond expectation. The better Christian sentiments have been developed — a manly self-reliance, a sterling independence, a spirit of self-denial and of personal consecration to the cause of Christ — that are preparing these churches to assume, at no very distant day, the entire responsibility for the evangelization of their countrymen. In this regard nothing can be more cheering than the example of the churches at Aintab, Marash, Harpoot, Diarbekir, Mardin, and — preëminent perhaps among many faithful witnesses — Shepik and Palu.

## MISSIONS OF THE BOARD.

### Western Turkey Mission.

#### IMPROVED SPIRITUAL PROSPECTS AT SIVAS.

WRITING from Sivas (400 miles south-east of Constantinople), on the 17th of March, Mr. Livingston remarked: "You will rejoice scarcely less than I do, that at length I am able to write of progress in our work, even in the city of Sivas. We have struggled on here so long and seen so little to encourage us, that we can hardly believe we are now among the same people we were with a year ago. I almost hesitate to write for fear the whole thing is an illusion. Special interest dates from the week of prayer. There are now two weekly prayer-meetings, apart from the one for women, with an attendance of from 20 to 30, in place of one last year,

at which rarely more than three persons were present. The preacher has reduced his salary from 400 to 360 piasters per month, thus giving a tenth of his income, and in a stirring sermon has taken the ground that it is his duty to look to the people for his pay, and their duty to support him. Only a little while ago, this same man thought he ought to have his salary increased, and have the missionaries pay it all. The people have had harmonious business meetings, appointed a committee to look after their affairs, and adopted strenuous rules in regard to the Protestant community."

Notice is taken of increased readiness on the part of the people to contribute for the support of their religious institutions; of increased harmony; increased sales of

Bibles and Testaments; improved prospects as to the influence of Sivas, which is "the centre of influence, for good or evil," upon surrounding villages; and of encouraging them from the labors of some helpers in the following places.

KARAHISSAR — KUZZLEBASH KOORDS.

In another letter, dated March 30th, Mr. Livingston writes: "The student who went to Karahissar for his vacation, came last week, on his return to Marsovan. He gave a good account of his winter's work, and as he sold books to the amount of more than 1,000 piasters, I am sure we have secured a hold not to be lost in K. and the villages about it. There was an average attendance of 12 on the Sabbath services during the whole time the helper was there. The people make a strong appeal for a preacher, and express a willingness to do what they can for his support.

"The Kuzzlebash Koords, too, are again making strong appeals to have teachers sent among them. Sabbath before last, seven were present at our services, and certainly I have never seen more attentive listeners. Making all due allowance for Oriental deception, which I have come in a measure to understand, I cannot but believe these men have a desire to know what the Bible teaches. Some of them have now gone so far as to propose to be enrolled as Protestants. Should they take this step, I trust we should be enabled before long to send teachers among them, and determine for a certainty if they are actuated by other than worldly motives in making such appeals as they do, saying, 'Send us teachers, that we may learn of a religion of which we are ignorant, and without a knowledge of which we must perish.' I have long felt that we shall be remiss in our duty until we have found some way of doing more than we have heretofore done for this strange people. I have it in mind, as soon as we have associates, to make a special effort to inform myself of what it is practicable to undertake for these Koords, under present circumstances."

THE SPIRIT NEEDED IN NATIVE PASTORS.

Referring to the necessities of that field, with reference to a self-sustaining Christianity, in connection with a native pas-

torate, Mr. Livingston writes: "We have sent but one new man from this station, to Marsovan, this year. I regret that there were not others to go, but I have learned from experience that we cannot be too careful in selecting men for the ministry. In my opinion, even more depends upon the preachers than the congregations, as regards the matter of self-support. Apart from a few of the large cities, the people have not the ability, however much disposed, to pay more than small salaries; and unless we can find young men with enough of the spirit of Christ to live on the salaries they are able to pay, I have little hope for the future of our work. I am happy to say, some of our people begin to see this thing in its true light. One of them, in conversation with me the other day, brought out very forcibly the idea, that they must have preachers ready to live as the average of the people do before we can reasonably expect the people to support them. I mention this as one reason why I have hope that we are to see a better state of things in this field. The people are coming to regard the work as *their own*, and one for which *they* must make provision, and carry it on without foreign aid."



BROOSA.

(57 miles S. S. E. of Constantinople.)

Mr. Schneider writes from Broosa, March 20, giving, still, pleasant accounts of the improved condition of matters there. Party feelings have much abated; "the general condition of the work has much improved"; the Sabbath audience "has at least doubled"; and "the necessity of providing enlarged accommodations is talked of." A "station-class," of nine or ten members, has made good progress in study, while "the religious aspect of the class is encouraging." Mr. and Mrs. Schneider have made visiting among the people a special object, having called on each Protestant family, and as far as time and strength allowed, on Armenian families also; and have been "surprised and delighted with the cordial reception given" them among the latter, many of whom "admit the claims of the truth."



## MARSOVAN.

(350 miles East of Constantinople.)

Mr. Smith wrote from Marsovan, February 22d, of a growing interest there in religious things since the week of prayer; an increase of prayer-meetings, fully attended — six in all, weekly, including a young men's and a women's meeting; public and private confessions of sin, in some cases with apparently deep contrition. Two Mohammedans at Marsovan, men of mature age, have professedly received the truth, and are "contemplating a public profession of their faith in Christ by baptism," although "for a Mohammedan to confess Christ is no light thing." "There is nominal freedom, but even now, for a born Mohammedan to embrace Christianity would in many places cost him his life, and everywhere great trials and sacrifices."

In visiting out-stations, since the close of the school term, the missionaries have met, in several cases, with similar tokens of the presence and working of the Spirit, — confessions and reconciliations; a Turk, who came to scoff, hearing a sermon and going away declaring that the preaching was good, and that the Protestants were the best of the Christian sects; an influential Armenian, at the same meeting, led to new views of truth, conversing with the missionaries, frankly admitting that the struggle with him was, not whether he could give up the errors of his church and become a Protestant, but "whether he would give up all that is sinful for Christ," and soon taking, in some respects, an open stand; and in another place, "so unpromising that other missionaries have felt that we ought not to prosecute a work there," decided tokens of good under the labors of a helper, recently, and conversations with inquirers felt to be "better than many sermons." From places not visited there are also good reports from student-helpers, respecting their vacation-work. Of one region Mr. Smith writes: "Two of our young men are preaching there, and two of our girls are spending their vacation there in teaching. That rude and simple-minded people seem to receive the truth with joy. They are poor in this world's

goods, living in miserable hovels of dirt, and subsisting almost entirely on beans and Indian corn; but among them are lovely and noble specimens of Christian character. We have already, in our schools, two young men and three <sup>anx</sup>s from that region, and two more young men and five girls are anxious to come. Would that we could receive them all; but there are so many applicants that we felt compelled to reject three of the girls."

MR. LOCKE writes from Philippopolis, in the Bulgarian field, that it is proposed to occupy Samokove as a station, instead of Sophia; two helpers having been there since the 1st of January. A helper who recently spent some days at Bansko felt much encouraged by what he saw there. Respecting one young man of that place Mr. Locke writes: "The priest's son, who came away with us [in the autumn] to attend the school here, has returned home. He was a very earnest seeker for the truth while here, and gave good evidence of being a Christian. He goes back to meet opposition, and that pressure under which so many of the scholars who have left this school, have yielded and returned to the faith of their fathers. For while nominally there are some in Bansko who will sympathize with him, really there will be no one to stand by him. He wept at the thought that he should be tempted to deny his Master. We feel sure that Christians at home will not fail to pray for *him*, and for *all* thus circumstanced. He asks for such prayer."

## Central Turkey Mission.

MARASH — CONGREGATIONS — THE STUDENTS.

A FEW lines from Mr. Montgomery, of Marash, dated March 29, are gratifying: "Our work here moves on as usual. At the close of the school term we began preaching in the theological school-house, which is in an Armenian quarter of the city, distant from both our churches. The school-room holds between three and four hundred persons, and is full in good weather. Many of the most intelligent

Armenians of Marash regularly attend the services, which are conducted by Mr. Trowhridge and myself alternately. A more attentive and interested audience it would be difficult to find. We also take turns in preaching each week in Karaman, a village in the suburbs, where there is good attendance of Armenians and Protestants.

"We hear good reports from the students in the mountains. The priests have succeeded in stirring up much opposition in most of the villages to which they have gone, but so far they have been permitted to remain and preach Christ almost daily. One writes from Hadjin: 'The people press me so that I have hardly time to eat food.'"

### Eastern Turkey Mission.

#### ENCOURAGEMENTS—MEETING AT HOOELI.

MR. WHEELER wrote from Harpoot, January 21: "You will be glad to hear that we are seeing many tokens of good. Mr. Barnum, Miss Warfield, and myself spent the last Sabbath in Hoghi, where we held seven meetings, some of which were deeply interesting. That little church is much quickened, and several persons are anxiously inquiring the way to Christ. The interest began with a day of fasting and prayer, appointed by themselves. Most of yesterday and the day before was spent by six of the pastors in their quarterly meeting, which, by invitation, we three missionaries—Messrs. Allen, Barnum, and myself—attended, and were very much pleased with the spirit manifested. During the coming week a convention of missionaries, pastors, preachers, and teachers is to be held in Hooeli, and we are hoping and praying that it may be a pentecostal season.

"There is increasing religious interest in this city, and the prayer-meetings are sustained with much interest, though, as yet, there are no decided indications of a revival."

Respecting the meeting at Hooeli, to which Mr. Wheeler refers above, "with all the laborers of the plain," and with "brethren present, also, from nearly every

village," Mr. Allen wrote, February 5: "One hundred and ten guests were entertained by the brethren of the village, and their large chapel was filled with audiences (300 to 400) during the seven meetings held. The meetings were delightful, one after another rising to pray or speak. One young man, who was a promising member of the first class in the seminary, but who left, thinking to lay up riches, after six years of wandering has returned, and in one of these meetings confessed his sin and made known his purpose to live a new life henceforth. The chief man of the Hooeli congregation also spoke, begging that the brethren would pray for him; and also others from other villages.

"This sort of meetings, occasionally, I think will result in great good. We do not yet see all we had hoped for in the work around us this winter, but we still hope and pray. There are many discouragements, but more encouragements. A new zeal was awakened for the Koordistan missionary work in the Hooeli meetings. Two brothers offered one quarter of a laborer's support, on condition that the rest of the Hooeli congregation would give three fourths. Up to this time the plain villages have scarcely supported one man. We expect to see them supporting several within two years. The city church has supported one. Now they have organized themselves into a society, and are seeking two more men to educate for the Koordistan mission field, and support till the people there are ready to call and support them."

#### PROGRESS AT ERZROOM.

MR. PARMELEE wrote from Erzroom (150 miles southeast of Trebizond) March 10, stating that the last winter had been "one of the busiest and happiest seasons" of his life, in connection with special effort to stir up the Protestant brethren, and visiting among the people. He writes: "More than half of my winter evenings have been spent in native families and in meetings with the natives. Naturally selecting such families as would be likely to receive me in a friendly manner, I have been surprised to find the Bible or Testament in almost every house, and from conversation it is apparent that it has been

carefully read; and what is more, large numbers of the people not only attempt no defense of the errors of the old church, but even express themselves as decidedly in sympathy with us. There is reason to believe this class is very large in this city. Not quite strong enough to risk the obloquy and persecution that might come upon them should they openly join the little company of Protestants, they flatter themselves they can maintain a neutral position and yet acceptably worship God. But, obviously ill at ease, they watch with interest the progress of our work, in the hope that Protestantism will before long become so popular that they will be able to float in with the tide. O for the powerful operations of the Holy Spirit on the hearts of these men, that they may cast off this delusive conception of the Christian life, and come out boldly for Christ, putting on the whole armor of God. Do not forget them in your prayers.

#### FRUITLESS OPPOSITION.

“These efforts in the city, and similar ones in the villages, together with the increased activity of our Protestant brethren, have naturally aroused opposition. Several weeks ago, the acting Armenian Bishop sent a long paper to the Pasha, calling his attention to the movements of the American missionaries, and notifying him that in case of disturbance they (the Armenians) could not be responsible for the consequences. The Pasha invited us to an interview, which was friendly and entirely satisfactory. In his written reply to the Armenians, he called their attention to the fact of perfect religious freedom, and that it was no part of his duty to interfere with our movements. If we may credit reports that reach us, he also told them, verbally, that if our preaching was true they ought to receive it, if untrue, their only remedy was to preach against it; thus repeating, substantially, the wholesome advice of Gamaliel in the council of the Jews. Baffled in this attempt, they were obliged to be content with sending messengers to the villages, ordering the villagers not to receive us to their houses or to listen to our preaching. This, however, has had no effect whatever in interrupting our village work.

“Again, a few days ago, by heaping false and abusive stories on our colporter, they hoped to break up our selling of books in the market. Failing in this, also, their next blow, as formidable as that of a cat, is aimed at us personally. Only yesterday we were called to the room of the Governor of this city and vicinity, when it came to light that charges of interference and intrigue in the affairs of Turkish subjects had been made against us, in the hope that we might be driven off and our work rooted up. A few words on our part so thoroughly convinced the Turkish official of the groundlessness of these charges, and the awkwardness of his own position in having noticed them at all, that the interview closed with a shower of apologies for having troubled us in the least. Thus the Lord plants uneasiness in the hearts of our enemies and defeats their purposes against us; let all the glory be to his name.”

#### MOVEMENTS AT KARS.

“Early in the winter we sent two helpers to Kars, a large city near the Russian border. It was our first attempt to occupy that place, and was regarded as an experiment, to be followed up or not as the experience of the winter should dictate. Our helpers were received gladly by a goodly number, some permanent, some only temporary residents of the place. They rented a house and began to sell books and to converse with those who, from various motives, were led to call on them; and on the Sabbath gathered congregations of from 12 to 30 attentive listeners to the preaching of the Word. But the enemies of our work could not allow the ‘siege of Kars’ to proceed so quietly. They stirred up the people against them, so that at one time the mob came upon them, and after treating them roughly, carried off a quantity of books and small articles of furniture from their room. Their lives even were in danger, and for several days a police force was necessary to protect them from the mob.

“At last they induced the judge of the city, temporarily acting as Pasha, to send the helpers, under guard, to this city. On their arrival here, the Pasha of the province, whose residence is here, *seemed* extremely indignant at the outrage, and im-



mediately, at our request, issued an order for their protection on returning there, and also for the collection of damages suffered from the mob. In a few days they were on their way back, and we have just received letters from them full of the most gratifying intelligence. On presenting their papers to the Pasha of Kars (not the judge who drove them off) they were received very kindly and the fullest protection promised. He immediately notified the Armenian and Catholic bishops that these men were to be protected, and to restrain their people from any outrages. Our brethren were rapidly making friends, both among Armenians and Turks, and there is good hope of a large congregation being gathered there at an early day.

"We are exceedingly gratified at the happy issue of this matter, not only for the sake of Kars and its immediate vicinity, but also because of the salutary influence it will have upon the many thousands of Armenians within the Russian territory, many of whom are already reaching out their hands after the bread of life.

#### PROGRESS AT ORDO.

"Now, sweeping across from Kars on our extreme eastern border, to Ordo, on the Black Sea, at the western boundary of our vast station territory, a distance of 350 miles, let me tell you something of the work there. In the *Heralds* for May and July 1867, some account is given of a remarkable uprising in that city. Since that time the work has suffered for lack of regular preaching and careful missionary superintendence, owing to our temporary absence. Left almost entirely to the mercy of their persecutors, the little flock there have been like defenseless sheep among ravening wolves. Still, with commendable courage, the brethren have held together. Boghos, the young man who had been the head and soul of the movement from the first, has completed two years of the theological course at Marsovan, and is spending the winter vacation in his native place. Pastor Hagop has also lately visited the city, chiefly for the purpose of perfecting arrangements for a separate burial-place, in which he was entirely successful. He

found the brethren earnest and wide-awake. They had purchased a part of a house, the upper portion of which would be suitable for the preacher's family, while the lower part might be fitted up for a chapel and school-room, asking us to assist them only to the amount of one half the cost. The chapel they proposed to fit up entirely at their own expense, and besides, they offer to assume a part of the salary of their preacher. A school had been organized, with daily increasing numbers, and the regular Sabbath congregations number from forty to sixty. There is a fair prospect that at an early day a self-supporting church and pastorate will be established there.

#### A CRY OF DESPAIR FROM THE ENEMY.

"Since commencing this letter, my attention has been called to an article in one of the Armenian papers of Constantinople, written by a correspondent from this place, which sounds like a cry of despair. It says that the Protestants have purchased several large houses in the city, and are soon to organize a 'seminary'; that they are enticing the children of the Armenians into their schools; that their preachers are increasing in numbers, and are going forth into all the neighboring region, establishing schools and preaching the gospel; that they visit the villages on 'hunting' expeditions; and that it is more than probable the writer will, in his next letter, have to report the entire success of these movements. The fears of our opponents have hurried them on faster than the development of our hopes and plans, and led them to record, as already accomplished, what has only been hoped for. We acknowledge the compliment and feel encouraged to go forward, not in our own strength, but in that of our blessed Master, till we see with our eyes what the imaginations of our enemies now picture to our view.

"Thus it is, that on every hand we have to record the abounding goodness of God toward us; and in the fullness of our joy we feel like saying, with David, 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'"

## BITLIS STATION — REPORT.

Reporting the Bitlis station for 1868, Mr. Burbank states that "the year has given cheering evidence that the reformation, in its rapid progress, is taking deep hold of the hearts of the people." This is the more hopeful because it has been mainly under the influence of native laborers, the missionaries having been absent for two years, until October last. The Protestant community have come to feel a deep interest in education, both for men and women; the Misses Ely are entering on their work for women, and in the girls' school, with much interest and the promise of much usefulness; many young men are seeking education "that they may become helpers in the work of the Lord;" the Young Men's Christian Association has labored with a good deal of energy in sending the truth to the villages; and in several places the way seems to have been prepared for permanent labor. In a letter dated January 15, Mr. Burbank says: "We are shut up in the city by the deep snow, but we hear cheering accounts from our helpers in the villages. In one new village, more than a hundred come together to hear the truth. Our church members go, two and two, to the near villages, to carry the truth. Two of them were cruelly beaten last Sabbath, in a large Armenian village of five hundred houses, but they refused to leave till their business called them away. There are many in that village who hear the truth gladly, but there are many adversaries, who have hitherto overawed them. We expect soon to see a flourishing Protestant community there."

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 Nestorian Mission — Persia.

## HELPERS — WINE DRINKING.

In a letter dated February 8, Mr. Cochran notices the assembling of helpers, in classes, for instruction, during the present suspension of the male seminary. Two classes, of about twenty, were together for about a month each, besides a smaller class, for a shorter time, during his absence in Gawar. One of these classes he speaks of as very interesting — instructed

and criticised in sermonizing, extempore preaching, theology, pastoral labors and duties, etc. At the close of the course, a meeting of much interest was held by these helpers, during which, in connection with prayers, there were expressions not only of grateful acknowledgment of obligation to the missionaries and to the churches of America, but of increased consecration to the service of Christ. Then "Priest Shimoon, of Degala, pastor of one of our most prosperous and best disciplined churches, arose and stated that there was one duty which he feared to leave undischarged. It was known, he remarked, that he seldom tasted wine; yet he was persuaded that, as a pastor and leader of his flock, in view of the present fearful intemperance of his people, he ought to give his example to the practice of total abstinence. He was followed by others, till all of the class save one (and he has since joined the number) gave their pledges. This action appeared the more valuable as it was the spontaneous outburst of awakened conscience and feeling. That meeting will be long remembered. I cannot doubt the Master graciously accepted the renewed consecration then made."

Mr. Cochran refers, in other portions of his letter, to the alarming increase of intemperance in connection with last year's abundant vintage, and reports a recent great increase of temperance pledges; many of the helpers laboring zealously for the reformation.

## INTEREST IN VILLAGES.

Considerable religious interest is reported in some of the villages, though the last "was on the whole a most unsatisfactory year with reference to immediate results." Mr. Cochran writes: "I visited Dizza Takky, previous to and during a part of the week of prayer, preaching in all eighteen times in half as many days, besides holding prayer-meetings and conversing with many individuals. The interest was greater than I have ever seen elsewhere in the villages. Brethren renewed their vows, and much fervent prayer and effort were put forth by all the little company of twelve or fifteen

communicants. New cases of interest daily occurred, more than twenty rising of an evening to express their determination to begin the new life, and to ask the prayers of God's people. Though they rose in face of much opposition, still we do not count as much upon the stand they take as we should among a different people. Evening meetings are still held daily, and it is believed the work is increasing in depth and extent, though the devil is trying to divert members of the congregation by exciting gross oppression. Three Armenians are reckoned among the converts, one of whom, a talented and promising young man, has begun preparation for the ministry.

"I am spending a part of this and the coming week in Aliawa, where I find much to encourage. I previously spent parts of four days in Ardeshai, a large village, where Mar Gabriel resides. The day services on the Sabbath were measurably solemn, but our hearts were chilled by the small attendance in the evening, and more by the fact that most of the male adults were in wine-drinking circles in the evening, including a majority of the members of our communion. It was found, also, that the individuals conversed with were immediately seen, if possible, by Mar Gabriel, or the young aspirant for his office, and cautioned against our influence and doctrines. Such opposition has not before been witnessed there, and it is probably traceable to the expected coming of Episcopalians.

"Considerable interest is reported in Supergan, under the indefatigable labors of Priest Yacob, and also unusual interest at Oola, in Sahnas, and Dizza, in Gawar.

"Have returned this morning from Aliawa. Yesterday — the Sabbath — was a day of great interest to the little church, and several cases of hopeful conversion have occurred."

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### Ceylon Mission.

#### FROM HOUSE TO HOUSE.

MR. HOWLAND, of the Ceylon mission, spent some time, in January and February last, at the sea-side, in the mission health-

bungalow, and embraced the opportunity to perform "evangelic work" in that portion of the field. Calling to his assistance a number of native helpers, the plan was to work in one village till every house was visited, and then go to another. Fifty houses, or more, were frequently visited in a single day, and in the afternoon two or three meetings were held, Mrs. Howland having one for the women, who, in some cases, manifested much interest. After several days of such labors, on the 11th of February he wrote: "The assistants think they have carried their message to every house in Valverty Tury. They have visited 312 houses, and conversed with 1,008 individuals. Twelve meetings have been held. No opposition has been manifested in any of the meetings, though it was feared there would be. I understand that the assistants have usually spoken beforehand to some who were friendly, to use their influence to prevent disturbance. They have met with some opposition in their visits from house to house, and in some cases even with abuse. They feel much encouraged by the way in which the truth has generally been received, especially by the women. Cases of interest which have been met with will be followed up by the native pastor and assistants at this station. Our sympathy has been awakened for the women who seemed ready to listen. They say, 'What you tell us is right, but we are women, what can we do?' One said, 'If my son would consent to walk in this way I could.' She was a widow. Others spoke in a similar way. They are entirely ignorant of Bible truth; they cannot read, and often there is no one who would be willing to read to them. If they should be seen without the sacred ashes on their foreheads, even for a single day, it would at once attract attention and awaken opposition that they would not endure.

"I consulted with the assistants as to going through the village and visiting every house again, before the impressions of the previous visit are lost. They thought it better to wait a little, and in the mean time see those who had manifested special interest. I think the truth has been presented with a good degree of faithfulness



and earnestness, and with prayer for the divine blessing. When I have met the assistants early in the morning, from day to day, we have taken up such topics as the need of faith in the power of Christ to save; the necessity of our having a single eye to the glory of God; the promises to faith and prayer; and the inquiry what there may be in us to hinder answers to prayer and success in effort. An irrepressible sadness comes over me as I go through the village and see so many heathen still going on in their idolatry and sinful ways, and I feel anxious to try and do something more for their salvation before turning our attention to other villages."

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### Foochow Mission — China.

#### GRADUATES FROM THE TRAINING SCHOOL.

MR. WOODIN wrote from Foochow, March 2d, respecting the "training-school," which was commenced in 1864, with 9 pupils that year. Four of these had previously left the school, one of whom had just been engaged by the native church to act as a preacher for them, and Mr. Woodin states: "The remaining five young men finished their course in the school February 4th, and are all employed now as helpers, each working at some out-station of the mission. Having had the sole charge of them, and of the school, during the five years, except for the few months of my absence at Peking, I was greatly pleased, and grateful to God, when, at the close of their course, they all desired to enter upon the work of preaching Christ to their countrymen. This was the more pleasing to us all, because, from the fact that a former helper, whom they all knew, and also a fellow-student, were employed in the Chinese Arsenal, at much higher wages than they can hope to receive from us, there was reason to fear lest they might prefer to enter into that service rather than into the work of preaching. It was also gratifying to all the mission circle to see, from their examination, that they had received the opportunity for obtaining a good education, and that they had striven earnestly and *successfully* to avail themselves of it.

"After finishing the course, they came to me and thanked me for my care and kindness to them during their stay in the school; and especially, all said, that through me they desired to thank the American Board, and the Christians who contribute to it. So the fruits of five years toil are just beginning to be gathered. We shall follow these graduates with our prayers, and we ask this especially from Christian friends. Three of them were converted while in the school.

"The school now enters upon a new plan of operations; henceforth receiving, as new scholars, only those who have been hopefully converted and seem to give promise, if educated, of being useful in the gospel ministry. We have just received *seven* such persons, whose ages range from 25 to 35 years, and another, 44 years old, will probably begin to study next week. They are from four of our out-stations. The whole number of pupils is now 14."

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### North China Mission.

#### RELIGIOUS INTEREST AT TUNG CHO.

SOME extracts from a letter from Mr. Chapin, of Tung Cho, dated February 8th and March 2d, will be sufficient to put the thoughtful reader in a condition to sympathize with and rightly pray for, not the writer only, but other missionaries among the heathen who meet like encouragements and like trials, — to-day confident that individuals have indeed been renewed by the Holy Spirit, to-morrow called to weep over the evidence that they are still servants of sin. On the 8th of February our brother wrote: "When I wrote you last, I think I alluded to some encouraging indications that God was drawing near to us, to bless us. For weeks before, he had bestowed upon us a special spirit of prayer, and we were in some measure waiting for the promised answer. It came first in the school; where the three older boys, who have been under religious instruction three or four years, professed to give themselves up to Christ, and declared their purpose to live henceforth for his glory.

"About the 1st of December one of the Peking church members, a man named

Chia, came down to assist me in my preaching. He is apparently a very simple, sincere, and earnest man, though not a man of extensive literary attainments, and his labors here were blessed of God. Ere long there were three applicants for baptism. Taught by past experience the danger of being imposed upon in such cases, I deferred them, that their sincerity might be tested. One of these has since left us, being strongly opposed, as I hear, by his father. The other two I have every reason to regard as true disciples.

"About the time this interest began outside, our school-teacher, and Miss Andrews' personal teacher, gave evidence that the truth was taking hold of their hearts. After several weeks of discussion and thought, the school-teacher at last told me, ten days since, that he had renounced the worship of ancestors and Confucius, and had taken Christ as his Saviour. Miss Andrews' teacher has been the subject of the most severe and protracted struggle I have witnessed in China, a struggle only ended last Wednesday by his apparent submission to God. During the past six days he has never seemed to waver. I believe the decision has been made once for all. He says his heart is now full of peace, and he longs to tell others of the Saviour's love.

"In all, there are seven persons here who, we hope, have within the past few weeks experienced the enlightening and renewing of the Holy Spirit. Two of these, the oldest pupil in our school and a farmer living about a mile outside the south gate of the city, I baptized on the 24th of January, thus laying the foundation of the first church of Christ in this heathen city. In reference to them both I feel great confidence that they are truly 'new creatures in Christ.' I hope to baptize the two teachers, and an outside man named Li, who was one of the three who first applied for baptism, in the course of two or three weeks, if they continue to appear as well as now.

"I have been lately devoting an afternoon occasionally to touring among the neighboring villages, and have found much to interest me, and some things to encour-

age. The people seem attentive, and some comprehend the great truths of our message."

#### SPEEDY FALLING AWAY.

Three weeks later, March 2d, Mr. Chapin wrote again: "Last Sabbath I baptized the two teachers, Chan and Li. They appear to be sincere in their professions of love to Christ. Three or four women also seem to give evidence of being born of the Spirit. In their homes the household gods have been destroyed, or at least put out of sight, and the husbands of two of them declare their belief in Christianity. Yet, in the midst of much to encourage, our hearts are full of grief at the discovery, just made, that the man Wang, one of the first baptized, has been guilty of dishonesty, and that, apparently, one at least of the other church members has been trying to screen him, even by falsehood. Yet we cannot believe that the work here has been all counterfeit. I believe God has already gathered in a chosen few, and that soon others will be gathered in, even 'of such as shall be saved.'

"I suppose there has not been a church established in all North China, however it may have been elsewhere, which has not been through just such experiences as we are now meeting—the searching out of wickedness concealed in the very house of God. To lift up a people, or even a church, out of the vileness of heathenism, is a greater work than to create a new race. But by God's almighty power it will be done. Yet the churches at home must not expect it too speedily."

#### SIGNS OF GOOD IN OTHER PLACES.

Mr. Blodget wrote from Peking, February 26th: "I regret to state that we have had no additions to our church in Peking for many months. There are some signs of good in the country. In one town, where we were unexpectedly hindered in our journey last fall, a little company of Bible-readers has been gathered, among whom is the innkeeper in whose inn we passed a night. At another town, where we passed a Sabbath, the innkeeper and several other persons read together, and the innkeeper prays. In this town are

many weavers of cotton cloth, who carry their work late into the night. Sometimes they appoint one of their number to read the gospels to them, while another volunteers to do his work.

"In Nan Chau Shz, where the church member Wong resides, a little band, mostly women, meet on the Sabbath regularly, to read and pray. We hear much said of the zeal of one woman, Mrs. Chang, whose husband is much opposed to her becoming a Christian. When I visited the town, last fall, he shut her up in the house, and himself guarded the door. She has never seen a missionary, but has learned from Wong all that she knows. This place is five days journey from Peking. I propose to visit the town again soon, if my health will allow of it."

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### Micronesia Mission.

#### PONAPE.

LETTER FROM MR. STURGES, *December 2, 1868, to January 6, 1869.*

SEVERAL letters from Mr. Sturges have reached the Missionary House at once. The one from which extracts will here be given would be read in full with much interest, but it must be somewhat abridged for the Herald. The reader will need to bear in mind facts previously reported — that Mr. Sturges has recently spent a considerable portion of his time away from his old home at Kiti, alternating between two places of residence, about twenty miles apart; the sad story of the burning of the first church building erected at Kiti, by a drunken "Nanakin," in February, 1865; and recent plans for sending native missionaries to other islands.

*Return to Kiti.* Under date, December 2, 1868, Mr. Sturges wrote: "Here we are once more, in our dear old home at Kiti, and among the people of our first love. We left here last April, to try our skill at building up a new station on the north-east side of the island. We left with heavy hearts, anxious for the little flock we were leaving among wolves, and the dwelling we had so long called our home among thieves. The latter needed extensive re-

pairs, and the little flock very much needed a shepherd. They elected one of their deacons as a teacher; with much prayer and anxiety I placed him over them; and then left them, as the Apostles seem to have left most of their infant churches, to do the best they could alone. In June I visited them, held communion services, did all I could, during a visit of a few days, to set things in order, and promised to return to them after the visit of the *Morning Star* to our island. . . . The 'Star' came at last, and soon left, and we were not long in making ready to fulfill our promise to the Kiti people.

"Again we had heavy hearts; heavy because we were leaving a people who had been kind to us, and much needed us to advise them in their war difficulties with the heathen party, and specially sad that we were going to a house pretty much demolished by thieves and the weather. We were cheered, however, by the readiness of our people to assist us in getting off. . . . Just as the tide began to make so that our boat could float, natives came in, cheerfully picked up our chests, boxes, cooking-stove, and the various et ceteras of a migratory missionary family, put them all on board, and we started, with men to pull, and supplies of food to keep us many days. . . .

"We reached the landing in a drenching rain, about three o'clock in the afternoon, and the first indication we had that there was still life at the dear old home was that the store-house at the wharf had a new roof. This was not a little warming, as it afforded a place to put the dear ones out of the rain. We started up the hill to explore, and when about half way up, we were seen by the people in the church, who had just closed their Wednesday prayer-meeting, and the warm greeting was just what we needed. All the church were there, and such a stormy day! The men took hold and brought up our goods, the sisters 'cleaned house'; we found one dry corner where to spread our mat; so missionary and people were very happy together. . . .

*New Floor in the Church.* "We have a new floor in our church, which was ac-



complished by the industry of the 'ladies,' and is all the more pleasing to us, and I think to them, that it has been done so cheerfully and promptly. To-day we had our first meeting on the new cane floor, and it was very pleasant to see how much the people enjoyed it. It looked so clean, our dusky sisters, as well as their lords, looked a great deal better, and I think this effort to really do something without the help of their missionary will do them good. I doubt if new carpets and cushions in some of your city churches, and the good ladies that provide them, are chuckled over more than is this new reed-floor.

*Pleasant Plannings.* "Next Sabbath we expect to unite with this little church in celebrating the Saviour's love. One good woman will be baptized, but we fear another will not be here, who was also propounded last June. She is absent in another tribe, and we fear her heathen husband is keeping her away on purpose. On the following Monday we plan to have the monthly concert, and on Tuesday set sail to return to 'our other home.' We expect our boat to come down for us on Saturday; and perhaps many of the church members of our 'other church' will be here to unite, on the Sabbath, in commemorating the love of a common Lord.

*Sad Reverse — A Storm.* "December 8th. Alas for human plans and hopes! Our communion services have been held, also the monthly concert, as planned, but not in that meeting-house. That is numbered with its more pretentious predecessor — not burnt, but *blown down!* The night after our church meeting in the newly-floored house, the wind blew pretty fresh from the west, and in the morning brought rain, which poured into our house, as the thatching was raised up by the wind. We did what we could to put our books and effects into dry corners, but soon found it was of no use. A storm, a regular typhoon — or rather, irregular for this region — was upon us. Soon three of our out-buildings were prostrate; then the body of the church; and such a howling of the elements, and crashing of trees, I

have never known! But the steeple, to which the body of the church was a mere attachment, stood; and there, high above the bread-fruit-trees, waved to and fro that cross. I could not help gazing upon that wonderful sight. A few slender posts only were visible under the branches of huge trees, and a red cross waving above the tops! I thought of the flag of my country, how no rebel violence could bring it down, and even hoped this cross would stand; and if tears moistened my eyes, as I heard the creaking of those timbers, and gazed upon that emblem of our religion waving and bending, I do not believe those tears looked unmanly to the Saviour, in whose name and for whose glory we had erected that cross more than two years ago.

"But these Pacific storms are terrible, and after an hour down came the tower! Was God angry! Why had he allowed a drunken chief to burn down a house that had been erected at so much cost; and now, why had the storm been commissioned to bring this new desolation upon this dark field? Such were some of my thoughts as I busied myself in putting extra supports and bindings to our dwelling, and shifting my family to places where they seemed less exposed should that building also go. Dark night came on, and there was the prospect of a more fearful night; but we had done all we could, and had only to commit ourselves to the care of Him whose are the winds. At length the storm abated, and ere morning it was quite calm. But O how desolate all around looked as the light dawned — cocoanut-trees, bread-fruit-trees, houses, all prostrate!

*The People ready to Build again.* "I had little faith to believe that our people would take hold and rebuild the house, and I was satisfied that I could not build for them; so there seemed to be no other course but virtually to abandon the field, as it would be hopeless to try to keep the church together without a place for meetings. Thus matters stood until after the Sabbath. I did not think it best to say much about rebuilding, nor was much said to me. On Monday, some of the people

said I must not leave them; they were going to work, and I must stay to get them started, and then they would finish. I told the boat's crew that had come for me that I wanted to stay, and if they must return, we would come up sometime. But they were all content to stay, and rendered much acceptable aid during the week.

"By Saturday night we had so much of the roof on as to afford a place for worship, and in the 'new church' we had our Sabbath meetings. I worked very hard, and I never saw a more cheerful set of workers. Men, women, and children took hold, and now all things are in such a state as to allow us to leave. We are all ready, and packed, and expect to 'sail' in the early morning.

"I am glad we came here; and I am glad the wind blew down the church. I shall go away with a stronger feeling that sixteen years of very hard labor on a very hard field has not been wholly lost. We promise our people to return to them in a few months to dedicate their church, and receive several to the communion, whom we have propounded. I take away a much lighter heart than I brought here.

*Native Teachers Needed.* "January 6th. We are now in the midst of the week of prayer. Our people turn out pretty well, but O how little life there is in them. We have the king of Wellington's Island, and a few of his people, here on a visit. He has been here twice before, and ever shows a deep interest in us. Some of his people can read a little; they have our books; but they very much need teachers, whom they are anxious to get but don't find. It is a matter of surprise that among so many converts and readers as we have, so few can be found suitable and willing to go out as teachers. We have little trouble to find readers and teachers for the home work, but to find the right persons to go to other islands is not so easy. . . .

"We did hope to be able to send teachers to the west, and had two very good men with good wives to go in the last trip of the *Morning Star*, but the 'Star' could not take them; one of the men is soon to go to his Father in heaven; and I see not

how we are to extend our operations at present. And the class of foreigners that are fast filling up these islands, and that will soon be on the islands to the west, will be more than a match for our teachers. We hear, too, with much anxiety, of the movements at the Sandwich Islands to procure laborers from Micronesia. I fear that your African squadron will soon have to look after slavers in these seas."

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#### FIRMNESS OF NATIVE CHRISTIANS.

IN a letter dated January 18th, 1869, Mr. Sturges, of Ponape, gives some instances of firmness manifested by native converts when threatened by heathen enemies: "You may be interested to hear from one of our Micronesia church officers. Zacharias, one of our deacons at Kiti, is an old man, the father of a large family, nearly all of whom are members of the church. He was one of the second company I baptized. When we were making ready to leave Kiti last summer, Zacharias was elected 'secular agent,' his son-in-law being the teacher. Some months after we left, the chief—the same who burnt the church—sent for the deacon, who soon after made his appearance. The chief was seated in the midst of a crowd, all drinking the ava. A cup was sent to the old man, who said he could not drink it. The man who brought it advised him to drink, else the chief would be angry. As he still refused, orders were given to hold his hands, force open his mouth, and pour the ava down. He told the men that held him fast, that they could make his *body* drink, for that was in their power, but his heart, or soul, they could not touch. The chief then began to load his musket to shoot him. Some of the friends advised the old man to take a root of the ava and try to make friends with the chief, and thus save his life. This he refused to do, but said he could die, and feared not the chief. His meekness and resolution quite overcame his persecutors, and he was released, and has grown very much in favor with all the people, the heathen party as well as ours.

"I think it one of the redeeming traits

of our indolent, selfish, ungrateful people, that they 'stand fire' so well. Out of a little band of eleven baptized ones, living alone and far from us, only one yielded to fears of the hatchet swung over their heads, with orders from their chief to take the cup of *ava* or die instantly. Once, when a drunken savage flew at me with a drawn knife, one of my deacons stepped in between us, and bared his breast for the blow. Only a few days ago, while some of my people were on a visit to a distant part of the island, the chief of the place discovered that a young man from a hostile tribe was in the neighborhood. He ordered him brought into the feast-house, and made ready to plunge a knife into him. The chief of the Christian party drew the young man into his arms, and told the other chief if he killed one he killed both.

"Some of our church members have had their faith severely tested, and have come out of the fire looking very bright. If we could only see them taking hold of the work, and making more effort to get up into a higher life, it would encourage us much. When I see what some of them can do, and with so little effort, I am encouraged to hope that something can be made of them.

"Yet they are very much like little children, and even those who seem to try to do right often try us with the most childish conduct. But we feel encouraged to expect that something will yet come of our 'reconstruction' efforts. Mrs. Sturges' school is full, and she finds very good assistants in some of her advanced scholars."

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### Zulu Mission — South-eastern Africa.

#### WEEK OF PRAYER AT UMVOTI.

MR. GROUT wrote from Umvoti, January 11th: "Just as at all the returns of the world's prayer-meeting, we have had, during the meeting just now closed, an interesting time. Some time beforehand I gave notice of it, that men might arrange to be at home, and, if possible, have no business on hand that should interfere with a punctual and regular attendance. The first Sabbath I preached, showing, as

well as I could, the importance and value of the occasion, and how it might be most profitably observed.

"On the week days the people attended, by themselves, a sunrise meeting; which was commenced at our first observance of this meeting, and which they have kept up daily ever since. During the prayer-week, this sunrise meeting is fully attended. In the afternoon, I and my family have attended with them, and the number attending has varied from 100 to 130. With the exception of a few remarks or a short prayer by me, the time was all taken up by the people; and the services usually alternated — a prayer and short remarks. We had some feeling remarks on personal piety and devotion; and we had prayers for everybody — in China, India, Asia, Europe, and America, not forgetting Queen Victoria.

"We always give opportunity, at the close of these meetings, for any out of the church, who may have been recently awakened, to express their feelings. This year we had but one such case — at least only one such took occasion to speak.

"We value this meeting most highly on our own account. It comes annually, and affords us an occasion to stir each other up. It also gives occasion to look out from ourselves, to think of others — talk of them and pray for them. The interest that comes into our minds makes us think that others remember and pray for us; and in turn, we think of and pray for them; and during all that week we seem to be nearer to everybody else than at other times. We wish to take everybody by the hand, call everybody by name, pray for everybody; and would be glad if everybody would do the same for us.

"When I was last at home, a man one day got up after I had asked them all to pray for us, and asked if the Africans prayed for him. If I could now see him, I would tell him that we do; but we have to say, 'That man in America that wished the Africans to pray for him.' If he would write and tell us his name, we would call him by name and pray for him.

"The week of prayer is a good deal observed in this region, and I think it is each year being more universally observed."



In another letter, dated January 28th, Mr. Grout presents an unpleasant view of the present religious condition of his people — a want of liberality, shown by diminished contributions for the support of schools, for home-mission work, at monthly concerts, etc.; less readiness than formerly to break away fully from the old customs

and habits of their heathen state; more of “free commingling” with the heathen, “Christians lowering themselves down, without apparent regret”; an obvious need of “a revival that would shake the entire church to the foundation.” For this, let Christians in America join their prayers with those of this veteran missionary.

## MISSIONS OF OTHER SOCIETIES.

### BAPTIST MISSIONARY UNION.

The annual meeting of the Union was held in Boston in May. An abstract of the Annual Report, published in the *Macedonian*, states: “The year just closed has been one of mingled mercy and judgment. The missions have been prosperous, large accessions have been made to the mission churches, and the churches have grown in order and general efficiency. In many places the power of the Spirit has been most signally displayed.

#### *Receipts and Expenditures.*

“The total receipts for the year were \$196,897.57. The total expenditure, including the debt of last year, was \$210,273.80, leaving a balance against the Treasury, on the first day of April last, of \$13,376.23.

“The amount received from Donations was \$168,363.05, an increase of \$11,377.44 over the previous year. The amount received from Legacies was \$17,986.68, against \$6,406.24 the previous year.

“The Committee estimate that to send out four or five new families, to provide for the exigencies of the work, and discharge the balance of the debt, they will need, the current year, not less than \$235,000.

#### *Summary.*

“Missions of the Union, 13 — that in Africa having been added. In the Asiatic missions are 19 stations where American missionaries reside, 328 out-stations, and 315 churches; members, 15,974; baptized during the year, 1,296.

“Whole number of American laborers connected with the Asiatic missions, in-

cluding those under appointment, 101 — 47 males and 54 females. Native preachers, teachers, and colporters reported, 423 — of whom 74 are ordained.

“Taking those churches in Burmah not immediately under the supervision of missionaries of the Union, we have 427 out-stations; 414 churches; 1,529 baptized; total of members, 20,193; native helpers, 512, of whom 80 are ordained.

“The tables from Germany are not received, and we adopt the statistics of last year. Those from France and Sweden are complete. The total stands — churches, 301; preachers and colporters, 300; baptized, 678; members, 24,388.

“Combining the missions in Europe and Asia, we have churches, 715; baptized, 2,207; members, 44,581.”

### MISSIONS IN JAPAN.

NOT much has yet been accomplished in Japan in the way of gathering converts and building up Christian churches; but in the way of translating, preparing the way for a Christian literature, educating some young men, and getting light before some minds among the higher classes, there is a laying of foundations which promises much in the future. A recent number of *The Sower* gives the following extract from a letter from a missionary to a friend, as showing that there are occasions for gratitude: “The great Daimos, or feudal barons of Japan, constitute a confederacy of despots, each of whom, while ruling absolutely over his own subjects, yields homage to the Mikado, or Emperor. They, like kings, have each his own Cabinet of

confidential advisers, who likewise transact the general business of the government for their master, under his direction. One of these Daimos, who has been in times past quite noted for his debasement of character, but whose name we must not mention, has for his prime minister a man who, two or three years ago, was baptized, with his younger brother, by one of the missionaries in Japan.

"After he returned with his brother to his native province, this minister informed his lord of the fact of his and his brother's conversion, and was neither rebuked nor punished for his confession of this transgression of the law of the land. He, moreover, plainly told his master that the Christian religion was the greatest want of Japan, for it is the only foundation on which to build up a national character. The Daimo listened to his counsel, and read the Bible and other Christian books in Chinese, which his minister had to offer him. The consequence was, that not many months ago, he sent his faithful minister to the port where the before-mentioned missionary resided, to ask him to take up his residence in his dominion, and establish schools for his subjects upon a Christian basis. When the minister came to the missionary, he brought to him his own son and a physician of his country to be baptized, they having come to the knowledge of Christ and faith in him, through reading the same Scriptures and the influence of the converted prime minister. Thus, in one of the provinces hitherto inaccessible to missionaries or other foreigners, there are now four men of high positions, who have become the humble followers of Christ."



#### CHINA.

IN the Herald for March last, (page 95,) reference was made to the case of missionaries at Yangehow, who had encountered serious opposition, been driven from their house by a violent mob, etc. The case has since attracted much attention in England, having furnished occasion for a somewhat spiteful tirade against missionaries by a member of the British

House of Lords, and caustic replies from certain Bishops. Readers in the United States, as well as in England, therefore, will naturally desire to know somewhat more definitely how the "China Inland Mission," with which the brethren at Yangehow were connected, is constituted. *Evangelical Christendom* gives the following statements. These missionaries "are not connected with any of our great missionary agencies. Some ten or twelve years ago, a medical gentleman, Mr. Taylor, being in China, was stirred with the desire to preach the gospel to the heathen, and devoted himself to the work. He commenced it in faith. He had no certain supporters at home, and he determined simply to rest on God's will, to take what he sent, and never to show distrust by getting into debt. After a time, he found a like-minded person in Mr. Berger, a gentleman in the county of Sussex, who undertook to receive and forward subscriptions, and generally to act as agent for the new mission. The position between Mr. Taylor and Mr. Berger is therefore somewhat similar to the earlier relations between Dr. Carey and Andrew Fuller, when, in the quaint language of the latter, the one lowered himself into the pit, and the other held the rope. The mission differs from others not only in its means of support, but in its mode of action. Mr. Taylor and his associates — for several men like-minded with himself, with their wives, have joined him in China — purposely avoid the treaty ports, and prefer to settle in the inland towns, and usually where they are the only Europeans. They dress in the Chinese style, and in every case in which they can do so without violating Christian principle, they adopt the Chinese manners and customs. It is their object to identify themselves with the Chinese, so that their converts, on becoming Christians, yet retaining in all other respects their country's habits, should give as little shock to the national prejudices as possible." In another connection it is also stated: "The China Inland Mission has been alleged to consist of Plymouth Brethren. Its real composition is, we learn, as follows: Members of Church of England, 2; Presbyterians, 7;

Congregationalists, 2; Methodists, 2; Baptists, 9; Plymouth Brethren, 5; uncertain, 2; total, 29. This enumeration includes the wives of missionaries. The Rev. Hudson Taylor is, we are informed, a Baptist."

The *Record*, of the Presbyterian Board gives the following pleasant intelligence from China missions: "The Rev. John Butler, writing at Ningpo, China, September 30th, 1868, and reviewing the work of the year, sends information that will be cheering to our readers: 'The laborers at this station have abundant cause for rejoicing on account of the blessings that have attended their efforts for the salvation of this people during the past year. Fifty-four persons have been received into the communion of the different churches, all giving very satisfactory evidence of their knowledge of the doctrines of the Scripture, and of the renewing power of divine truth in their hearts. . . . In closing the record of another year, we are more and more impressed with the value of *native laborers*, and the necessity that they be multiplied. The men already in the field have proved themselves reliable and efficient, and are a just cause for thankfulness to the mission. But as the work spreads we have not qualified men to occupy the new places. Influenced by these facts, we earnestly hope the Executive Committee will make such an appropriation as will at least enable us to educate the most hopeful of the boys of our church members, with a view to their becoming preachers to their own people.'



#### AFRICA.

UNDER the eaption — *Remarkable Missionary Progress in South Africa*, a recent number of the *London Record* states: "At the Annual Meeting of the French Protestant Missionary Society, held in Paris on the 15th of April, it was stated that although the mission to the Basuto people had not quite recovered from the frightful calamity which had almost overwhelmed it, the active interference of the English and French Governments had done much to revive it.

Six of the older stations had been reoccupied and a new one established. It is very gladdening to learn that the long and severe sufferings to which the native Christians had been exposed had served to manifest the power of the gospel and the genuineness of the conversions to it. Though for a time deprived of their missionary pastors, the Basutos had not only continued firm in their allegiance to Christ, but had displayed much zeal in the endeavor to evangelize their heathen fellow-countrymen. Hundreds of converts had been brought in, and the missionaries, upon their return to their former stations, found that the work of evangelization had been greatly prospered, and largely increased flocks awaited their ministrations. They had been thus enabled to found a seminary for training native preachers, and rejoiced in contemplating a more auspicious future than had ever before shone upon their mission."



#### EGYPT.

A MEETING was held at Exeter Hall, London, in April last, in support of the American United Presbyterian mission in Egypt. A converted *Hindoo prince* presided, — the Maharajah Dulcep Singh, — who said: "It is now about nineteen years since I, a heathen, was brought out of darkness into the knowledge of our Saviour Jesus Christ, and since my conversion, each year, as it has been passing away, has taught me more and more of the value of God's inestimable gift to sinners. It is because I have witnessed the great work of the salvation of souls now being carried on in Egypt, and can myself testify to the true Christian character and conduct of the missionaries there<sup>1</sup> — to their unremitting labors, self-denial, and zeal — that I am here to advocate the cause of, and to commend to your support, the American mission in Egypt."

Dr. Lansing, of the mission, stated: "The mission with which he was connected, an American Presbyterian mission, numbered as its working staff ten

<sup>1</sup> His wife was formerly a teacher connected with the mission.



missionaries, of whom two were laymen; three young ladies, who were teachers of female schools; and about forty native agents, who labored as colporters, teachers, and native pastors. The field occupied was from Alexandria to Assouan. The number of chief stations was eight, which were surrounded by numerous out-stations. The number of communicants was over 200. The schools were fourteen, in which about 600 children of all sorts were being instructed in the elements of a Christian education. They had a theological school in which twenty-two men were being trained for the holy ministry, and a press which was engaged in giving a Christian literature to the people; and — which was perhaps the fact most indicative of the extent and nature of the work — from 8,000 to 10,000 volumes of Bibles and Christian books had been distributed — sold, not given away — annually, in the past eight years. The mission had been established only fourteen years, and for about half of that time the staff of laborers was weak, and the efforts, as was usual in the commencement of every mission, were mostly preparatory and tentative. These statistics gave but a very imperfect view of the extent of Protestantism in the land. The mission, while laboring for all, had

met with its chief success among the Copts. Their present number was between two and three hundred thousand. The Coptic Church was the successor of the Church of Athanasius and Cyril and the martyrs, and claimed the Evangelist Mark as its founder. . . . This people was awaking from the sleep of ages. It was not too much to say that the whole Church was undergoing a great and glorious reformation. . . . Picture worship was being very generally abandoned. In several churches, without any personal influence from them (the missionaries), priests and people had met, and by common consent removed the pictures from the churches. The fasts were being more and more generally disregarded, the confessional forsaken, and the priestly authority, when attempted to be enforced, removed. The Bible was everywhere acknowledged to be the standard of appeal on controversy; and, what was better than all mere controversy or lopping off of errors, spiritual religion was being revived, and our most devotional and evangelical books were much sought after. Many of the priests were obedient unto the faith, and the missionaries had now two of them in connection with them, who made able evangelical preachers; and others were preparing for the work."

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## WOMAN'S WORK.

### SCHOOL-GIRL HELPERS IN CHINA.

MR. PEET, of Foochow, in a letter dated January 26th, reports a visit to the out-station Langpuo, on which he was accompanied by Mrs. Peet and two of their boarding-school girls, Sëukhiong and King-ngi. He writes: "Mrs. Peet and the girls visited the women of Langpuo. They spent most of the day in visiting from house to house, reading and explaining the Lord's prayer and the ten commandments to the women, and to others who might be present. Sëukhiong was the reader and speaker, mainly, on these occasions, and Mrs. Peet was very much pleased with her performances. She seems

to have given to those who listened to her some *home*, as well as *wholesome* truths. 'Your idols are dead matter; they cannot protect or help themselves. The white ants can eat them up, birds and insects rest upon them and crawl over them, and they know nothing about it; how then can they help you?' Again, on the sixth commandment: 'If you wish in your heart that a person may die you are guilty of murder. You kill your female children; that's murder too. You think less of daughters and more of sons, but daughters are as good as sons. They can learn to read as well as sons, as you see in my own case. They can be useful, too, when educated, and can do as much good in their

sphere as sons can,' etc. Some one spoke of her feet not being bound. 'Yes,' she said, 'and they are as God made them, and I can use them to his glory. Suppose you were to take your hand, bend it over your wrist, and bind it down so you couldn't use it, would that be wise? Would that be using it for the glory of God?' She would then point to King-ngi, who came to school with bound feet less than a year ago, but unbinding them she could now walk about with ease and comfort, as they could see. This mode of address seemed to carry conviction to the hearts of all present, and instead of laughing at what she said, they were quite ready to admit that she was in the right, and instead of blaming King-ngi seemed to be proud of her."

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TUNG CHO, NORTH CHINA.

MR. CHAPIN wrote from Tung Cho, in February last, mentioning the interest of Miss Andrews' teacher in religious subjects, and his, apparently, deep conviction of sin, and stating, in regard to the work among women: "Mrs. Chapin and Miss Andrews are pursuing their work as usual, going out every day to teach such women and girls as they find willing to receive instruction. Several are learning to read, and some listen with interest to what they hear. Last Sabbath three of these women, besides several girls, were present at the morning service here. The work is much like that in the Zenanas of India, except that it is still in its infancy here, and we have no great results yet to report. It is now the time of sowing; but the harvest will be gathered, the first-fruits of it, I confidently believe, at no distant day."

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WOMAN IN MICRONESIA.

MR. DOANE, of Pónape, writes: "There is one feature in our work that is interesting, and well worth speaking of. It is the interest the *female* portion of our population take in the work. It is said that woman is always one step in advance, heavenward, of men. I know not how largely this may be true of the women of our sis-

ter islands, here it is an interesting and beautiful fact. They outnumber the men as church members; they outnumber them as attendants on our schools; they are by far our best scholars; they are the most teachable. And were it *right*, I should jump astride the hobby of 'Woman's rights' and put up some of our good sisters — the Mary's, and Rachels, and others — as spiritual guides to the people. They are such now, somewhat, in a silent way, but I am almost inclined to give them the 'office of a bishop,' or something akin to it.

"The prospect does not just now seem very bright for a large and efficient class of young men to come forward and prepare themselves for the sacred work. I have had my eye on two or three, but how little they desire the work! It is sad; but perhaps we may take hope from the good in the other line of workers. If we can get well-educated females, we shall have in time, I hope — it is usually so — Hannahs who will come forward with their Samuels, to be devoted to the Lord's service. It surely cannot but be that so much female influence on our side will tell on the male portion of our people."

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RECEIPTS OF THE WOMAN'S BOARD,

FROM MAY 6TH TO JUNE 1ST, 1869.

Mrs. Homer Bartlett, *Treasurer*.

MAINE.	
<i>Brunswick</i> . From Prof. J. B. Sewall, to constitute his wife L. M.	\$25 00
NEW HAMPSHIRE.	
<i>Henniker</i> . Mrs. R. H. B. Cogswell, to support a pupil in Miss Proctor's school, at Aintab, Turkey,	25 00
VERMONT.	
<i>Rutland</i> . "Persis 2d," \$25, Mrs. Morse, \$1,	26 00
<i>Middlebury</i> Aux. By Miss Julia Beckwith, Treasurer,	36 00
<i>Grafton</i> . Mrs. E. B. Barrett, \$5, Mrs. S. B. Pettingill, \$3, Mrs. C. B. Aiken, \$1,	9 00
	71 00

MASSACHUSETTS.

<i>Falmouth</i> . Mrs. Cornish, \$3, E. S. Atwood, to constitute Mrs. Joseph H. Gray L. M., \$25,	23 00
<i>Long Meadow</i> Aux. By Miss Mary Lawton, to constitute Mrs. M. L. Harding L. M.	26 50
<i>West Newton</i> . Mrs. Thomas E. Graves, to constitute herself L. M.	25 00
<i>Northampton</i> . "A Thank-offering,"	25 00
<i>Fitchburg</i> . By a friend, to constitute Mrs. John Lowe, L. M.	25 00
<i>Cambridge</i> . Shepard ch. Aux. A part to constitute their pastor's wife L. M.	30 00
<i>Mount Holyoke Seminary</i> . A part of which to constitute Miss Helen M. French, Miss Mary Ellis, Miss Julia E. Ward, Miss Lydia W. Shattuck, Miss M. Elizabeth Childs, Miss Harriet E. Sessions, Miss Elizabeth Blanchard, Miss Eliza-	





quieter work; the most able and skilled men must go forth on the mighty enterprise—'Separate me Barnabas and Paul.' Excuse me for saying this. In this day's meeting, which gladdens my own heart, I see something of this kind of process beginning. We do not want *all* the ablest men in this country to engage in the enterprise, but cannot some of them be spared as leaders of the younger ones? We need all the practical wisdom which the world contains to guide us and direct us in the midst of the perplexities which beset us in such fields as India and China. . . . Why should not some of our bishops, if they be the successors of the Apostles, go forth, and set an example, the value of which the whole world would acknowledge? I wonder that a man who is prominent before the world for his position and rank, does not surrender that, and go forth on a mission of philanthropy. I wonder at it. Some would be ready to follow; but at all events they would say, Here is sincerity, here is devotedness; and it will no longer be said, 'You are the men who are paid for loving the souls of men.' I will not speak merely of church dignitaries, but of other dignitaries. Peers of the realm can go to India to hunt tigers, and why cannot they go to save the souls of men? Have we come to this, that it shall be beneath them, and beneath the dignity of men in civil life, to go forth on such an errand? The eternal Son of God appears on earth that he may work out for us an everlasting redemption. It was not beneath him to seek and to save that which was lost, and will you tell me that it is beneath the dignity of a duke or an Archbishop of Canterbury, to go into heathen realms to save a lost creature?"

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#### BIBLIOGRAPHICAL.

FOREIGN MISSIONS: *Their Relations and Claims.*  
By RUFUS ANDERSON, D. D., LL. D., late Foreign Secretary of the American Board of Commissioners for Foreign Missions. 12mo, pp. xiv.-373. New York: Charles Scribner and Company. 1869.

DR. ANDERSON has laid the Christian public under new obligations. The promise made upon his retirement from the Secretaryship, when "his eye was not dim,

nor his natural force abated," has been more than fulfilled. The friends of missions, the world over, will welcome a work like this from the hand of one who has had opportunities of information on the various topics discussed, superior to those enjoyed by any other man.

The volume itself is a marvel of condensation. Only the most thorough knowledge of his subject could enable the distinguished author in so few pages "to show the extent of the field that has been providentially opened for foreign missions; the providential preparation otherwise made for such missions; the peculiar nature of the work of missions; the extent to which it has been carried; its success; the hindrances at home and abroad, and how they may be removed; and the claims of foreign missions upon the churches, and upon young ministers of the gospel." One may well believe that we have now attained to what may fairly be called the "Science of Missions," when, from the mass of material furnished by the observation, experience, and reflections of a lifetime, such a result is possible.

First presented, with great acceptance, in the form of lectures to the Theological Seminary at Andover, and afterwards repeated by request at other institutions, the volume has now the fitting form of a finished work;—the dedication, to the Trustees of Andover Seminary; the preface, true to its name and office; the table of contents; the summary at the head of each chapter; the appendix, rich in collateral information and valuable statistics; and last of all, a full index, including in its range the appendix as well as the body of the work;—all in the approved style of the Riverside press, and by one of the best publishers.

It is just such a volume as should be in the hands of every pastor and of every layman who would be in sympathy with the great work of the church in the evangelization of the world. For further details the reader is referred to the advertising columns of the *HERALD*.

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#### MEETING IN BEHALF OF THE BOARD.

AS usual on anniversary week, a meeting in behalf of the American Board

was held at Tremont Temple, Boston, on Thursday, May 27, at half-past seven o'clock, p. m. Hon. Alpheus Hardy presided, prayer was offered by Rev. Dr. Wellman, of Newton, and addresses were made by Rev. A. H. Plumb, of Chelsea, Rev. George Washburn, of Constantinople, Dr. H. M. Storrs, of Brooklyn, N. Y., and Dr. E. Thurston, of Fall River.

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DEATHS.

JUST as the Herald goes to press, a brief note from Athens, Greece, announces the death of the venerable missionary Rev. Jonas King, D. D., on the 22d of May, at half-past one o'clock, A. M. His last words, says Mr. Constantine, were "about the work of the Lord."

The *Congregationalist* announces: "Rev. Samuel Nott, who at one time, for twenty years, was pastor of the church in Wareham, died on the 1st instant, at the residence of his son, in Hartford, at the age of eighty-one. He graduated at Union College in 1808, and was a member of the second class at the Andover Theological Seminary (1810); was ordained February 6, 1812, and went out with Gordon Hall, Adoniram Judson, Samuel Newell, and Luther Rice, as the first company of missionaries sent out by the American Board. He returned [on account of ill-health, in 1815], and from 1816 to 1823 was a teacher in New York; from 1823 to 1829, preached in Galway, N. Y., from 1829 to 1849, in Wareham, Mass., where he subsequently taught a school and has since resided, until a late removal to the family of his son, where he died."

DONATIONS RECEIVED IN MAY.

MAINE.			
Cumberland county.		Henniker, Cong. ch. and so., annual coll., to const. WORCESTER HARTHORN, H. M.	102 98
Falmouth, 2d Cong. ch. and so.	7 40	Pemhroke, Cong. ch. and so.	13 82—123 30
Freeport, Mrs. S. A. Hohart,	25 00	Rockingham county.	
Gorham, Cong. ch. and so.	14 31	Portsmouth, North Cong. ch. and so.	296 85
South Freeport, Rev. Horatio Hsley,	10 00—56 71	Strafford county.	
Hancock county.		Farmington, Cong. ch. and so. m. c.	6 60
Bucksport, Elm st. Cong. ch. and so. m. c.	60 00	Gilmanton Centre, Cong. ch. and so. m. c.	15 00—21 60
Kennebec county.		Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Gardiner, Cong. ch. and so.	34 70	Claremont, Cong. ch. and so. m. c.	28 00
Waterville, Cong. ch. and so.	15 00		715 69
Winslow, Cong. ch. and so.	30 00—79 70	VERMONT.	
Lincoln county.		Addison co. Aux. Soc. A. Wilcox, Tr.	
Bath, Charles Clapp, Jr., to const. Rev. SMITH BAKER, Orono, Me., H. M.	50 00	West Addison, K. S. M.	3 00
New Castle, 2d Cong. ch. and so.	6 75—56 75	Orwell, Miss L. Root,	10 00—13 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.		Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Brewer, 1st Cong. ch. and so.	22 65	St. Johnsbury, South Cong. ch. and so.	56 11
Somerset county.		St. Johnsbury East, Cong. ch. and so. m. c.	30 00—86 11
Skowhegan, Cong. ch. and so. 66; E. H. Y. 5;	71 00	Chittenden co. Aux. So. E. A. Fuller, Tr.	
	346 81	Burlington, 1st Calv. Cong. ch. and so. m. c. 15.54; Mrs. R. W. Francis, to const. Rev. EDWARD H. GRIFFIN, H. M., 75;	90 54
NEW HAMPSHIRE.		Williston, a friend,	2 50—93 04
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Essex county.	
Gilsum, Cong. ch. and so.	28 35	Guildhall, Cong. ch. and so.	8 00
Keene, 1st Cong. ch. and so. m. c. 42; 2d Cong. ch. and so. m. c. 26.39;	68 39	Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Marlboro, Cong. ch. and so.	7 50	Derby, Cong. ch. and so., m. c., 2 months,	7 00
New Alstead, Cong. ch. and so. m. c.	16 00—120 24	North Troy, Cong. ch. and so.	5 00—12 00
Coos county.		Rutland and Bennington co's Aux. Soc. J. Barrett, Tr.	
Northumberland, Mrs. Ann Cleavland,	5 00	Benson, Cong. ch. and so,	39 50
Grafton county.		Fairhaven, Friends,	2 00
Campton, Cong. ch. and so.	21 50	Huhammadton, Cong. ch. and so.	21 61
Plymouth, Cong. ch. and so.	13 90—35 40	Pittsford, Mrs. Palmer, for China,	4 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.			
New Ipswich, Charles Nichols,	20 00		
Pelham, Cong. ch. and so.	60 30—80 30		
Merrimac co. Aux. Soc.			
Epsom, Cong. ch. and so.	11 50		

Rutland, Cong. ch. and so. m. c.	38 88—105 99
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Dummerston, a friend,	20 00
Jamaica, a friend,	60
Windham, Cong. ch. and so.	60 00—80 60
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Woodstock, 1st Cong. ch. and so. m. c.	5 00

<i>Legacies.</i> —St. Johnsbury, Silas Grow, by D. R. Grow, Ex'r,	50 00
	403 74
	453 74

MASSACHUSETTS.

Barnstable county.	
Centerville, Cong. ch. and so.	22 60
Falmouth, 1st Cong. ch. and so., annual coll. 231 28, a friend, with previous donation, to const. Rev. CHARLES W. JENKINS, H. M., 30; 261 28	
Sandwich, Calv. Cong. ch. and so. to const. N. F. FESSENDEN, H. M.	100 00—383 88
Berkshire county.	
Williamstown, White Oaks Chapel, Boston and vicinity.	13 00
Boston, Old South ch. and so., of wh. from m. c. 33.03;	8,387 51
Essex Street ch. and so., of wh. from Ladies, 400;	5,070 00
Shawmut ch. and so. 4,454.35, Sabbath School, 100;	4,554 35
Mount Vernon ch. and so.	4,070 30
Park Street ch. and so., Gents; 2,845.30, Ladies, 1,144.50, m. c. 32.92;	4,022 72
Central ch. and so., of wh. from m. c. 337.39;	2,942 17
Eliot ch. and so., of wh. from m. c. 103.63;	2,605 47
Vine Street ch. and so., of wh. from m. c. 340;	2,275 00
Phillips ch. and so.	1,679 50
Berkley Street ch. and so.	228 15
Maverick ch. and so.	180 82
Highland ch. and so. m. c.	133 27
Chaubers Street ch. and so.	122 64
Springfield Street ch. and so.	100 00
E Street ch. and so.	55 62
Old Colony Sabbath School, Christian Church,	50 00
Shawmut Mission School,	25 00
Annual Union Monthly Concert at Park st. ch.	46 46
Union Monthly Concert at Park st. ch.	335 86
H. J. A. 500; a friend (of wh. for China, 100), 200; other donations and legacies, particulars of which have been acknowledged, 3,357.74;	4,057 74
	40,967 58
Previously ack'd,	35,801 20
	5,166 38
Chelsea, Broadway Cong. ch. and so. m. c.	32 76—5,199 14

Essex county.	
Andover, Free Church, for China, to const. Rev. FRANCIS H. JOINSON, H. M. 130; a theological student,	140 00
Methuen, 1st Cong. ch. and so. m. c., 3 months,	59 59—199 59
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Newbury, 1st Cong. ch. and so.	21 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington st. Cong. ch. and so., to const. CHARLES H. STMONDS, H. M., Ladies' Society, 91, m. c. 55;	146 00
Boxford, 1st Cong. ch. and so.	25 00
Middleton, E. S. Phelps,	25 00
Peabody, South Cong. ch. and so.,	

to const. CHARLES HOLDEN, CATARINE E. WISWELL, MRS. ELLEN A. PROCTOR, MRS. HELEN M. PERKINS, MRS. MARY M. POOLE, Peabody, and Mrs. MARY E. DODGE, Salem, Mass., Mrs. MARTHA M. CARTER, Chester, Iowa, H. M., 738.83; a friend, for the Gaboon Mission, 10;	748 83—944 83
Franklin co. Aux. Soc. L. Merriam, Tr. Greenfield, Mrs. Sara V. Childs' family contribution for native teacher at Harpoot,	10 30
Orange, a friend, for China, 50, H. R. 2;	52 00—62 30
Hampden co. Aux. Soc. J. C. Bridgman, Tr.	
Springfield, a thank-offering for preservation on a long journey,	1,000 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, Faculty and Students of Amherst College, (ann. coll. 231.30, m. c. 32.56), to const. W. S. SLOCUM and G. H. TILTON, H. M., 263.86;	
Leavitt Hallock, 10;	273 86
Granby, Cong. ch. and so.	10 06
Northampton, Edwards Cong. ch. and so. m. c. 91.32; 1st Cong. ch. and so. m. c. 50;	141 32
South Amherst, Cong. ch. and so.	25 00
Southampton, Cong. ch. and so.	77 00
South Hadley, Mt. Holyoke Sem'y, m. c.	20 00
Williamsburg, Ebenezer Phillips,	5 00—552 24
Middlesex county.	
Holliston, Cong. ch. and so., annual coll. and m. c., to const. W. L. PARSON, H. M.	112 00
Lowell, High st. Cong. ch. and so. m. c.	120 03
Medford, 1st Trin. Cong. ch. and so., annual coll. 417.73; Mystic Cong. ch. and so. 130.50;	548 23
Newton, Eliot Cong. ch. and so.	1,262 00
Waltham, Joanna Bond, deceased, add'l,	100 00—2,142 26
Middlesex Union.	
Littleton, Cong. ch. and so. 25.60, Otis Mauniug, 25;	50 60
Nantucket county.	
Nantucket, 1st Cong. ch. and so. m. c.	10 00
Norfolk county.	
Jamaica Plain, Central Cong. ch. and so. add'l,	125 00
Medway, 1st Cong. ch. and so. m. c.	7 95
West Roxbury, South Evan. ch. and so. m. c.	35 70—168 65
Old Colony.	
Marion, Cong. ch. and so.	21 00
Palestine Miss'y Society.	
East Bridgewater, Union Church,	19 45
Scituate, Ortho. Cong. ch. and so.	19 20
Weymouth, 2d Cong. ch. and so.	42 00—80 65
Taunton and vicinity.	
Fall River, 1st Cong. ch. and so., annual coll., to const. CHARLES TRAF- TON, H. M.	192 13
Taunton, Trin. Cong. ch. and so., to const. J. E. SANFORD, G. T. ATWOOD, and EDMUND W. PORTER, H. M.	355 67—547 80
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Worcester, The new Cong. church, a friend's thank-offering,	250 00
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Mendon, A. H., Sarah, and Lucy C. Reed, 1 each,	3 00
	11,649 94
Massachusetts Home Miss'y Society, Income of Mrs. Osborn's legacy for propagating the gospel among the Indians of North America,	120 00
	11,769 94

*Legacies.*—Groton, Isaac Grout, add'l,



by E. B. Campbell, Adm'r, 400, less tax 24,	376 00
West Stockbridge, Benjamin Cone, add'l, by H. W. Taft and G. J. Tucker, Trustees, 1,000, less tax, 60,	940 00—1,316 00
	13,085 94

## CONNECTICUT.

Fairfield co. East Aux. Society.	
Stratford, G. Loomis,	5 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Southport, 1st Cong. ch. and so., annual coll., to const. Rev. J. W. WARD, Jr., Rochester, Mass., H. M.	115 90
Hartford co. Aux. Soc. E. W. Par- sons, Tr.	
East Windsor, Misses S. and L. Wells, with prev. dona., to const. Miss SEMANTHA WELLS, H. M.	84 00
Hartford, A, for China,	200 00
Poquonnock, Cong. ch. and so.	12 23
Suffield, 1st Cong. ch. and so.	15 00—311 23
Middlesex Asso'n. John Marvin, Tr. Had Lyme, Cong. ch. and so., Gents and Ladies' Asso'n, annual coll. 58.95, m. c. 26.05, with prev. do- nations, to const. S. R. HOLMES, H. M.	85 00
Hamburg, a friend,	5 00
Old Lyme, 1st Cong. ch. and so. m. c.	37 22—127 22
New Haven City, F. T. Jarman, Agent. 3d Cong. ch. and so. 61.68; Centre Cong. ch. and so. m. c. 38.52; Da- venport Cong. ch. and so. m. c. 12; North Cong. ch. and so. m. c. 7.10; Yale College Chapel, a friend, 20;	139 30
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Guilford, Mrs. Joel Tuttle, to const. E. J. DOOLITTLE, Jr., West Meri- den, Conn., H. M.	100 00
North Guilford, Cong. ch. and so.	30 00—130 00
New Haven West Conso'n. E. B. Bow- ditch, Tr.	
Naugatuck, Cong. ch. and so. m. c.	8 70
West Milford, Pres. ch., in part, by Rev. S. S. Goodman,	11 50—20 20
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
East Lyme, a friend,	13 80
Frauklin, a friend,	5 00
New London, a member of 1st Cong. church,	50 00
Norwich, George C. Goddard,	2 00—70 80
Tolland co. Aux. Soc. C. H. Dilling- ham, Tr.	
Ellington, Mrs. Lucinda Huribut,	5 00
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Eastford, Rev. S. Clark,	10 00
Thompson, Cong. ch. and so., to const. MARTHA A. BLACKMAR and EMERGENE ELLIOTT, H. M.	215 00
Westford, Cong. ch. and so. 6.50; Rev. J. B. Griswold, 5;	11 50
Woodstock, 1st Cong. ch. and so. m. c., for May,	14 25—250 75
	1,175 40

## NEW YORK.

Auburn and vic. H. J. Brown, Agent.	
Auburn, Faculty and Students of Theol. Sem'y, to const. Rev. DAN- IEL MCCOY, H. M.	69 55
Geneva and vicinity. W. H. Smith, Agent.	
Romulusville, Pres. ch.	55 00
New York and Brooklyn, Agency of the Board Bible House,— Of wh. from Mercer st. Pres. ch., in part (of wh. from G. R. Lockwood, 200, Miss Lucretia Deming, 100, C. A. Davison, 50, F. C. Jones, 33.33, C. E. Booth, 30, C. P. Hartt, 25,	

m. c. 12.15), 867.96; Lafayette Ave., Pres. ch. (Brooklyn), bal- ance of coll. (of wh. from W. S. Alexander, Jr., to const. Rev. T. P. HASCALL, H. M., 50), 409.35; 4th Ave. Pres. ch., coll., 325.60; Classon Ave. Pres. ch. (Brooklyn), 295.23; Church of the Covenant, add'l (of wh. from C. N. Talbot, 100, D. D. Lord, 50, J. C. Jackson, 3), 153; Elm Place Cong. ch. and so. (Brooklyn), in part, 114.45; 5th Ave. Pres. ch., Ezra White, to const. Mrs. NANCY A. WHITE, H. M., 100; Madison Sq. Pres. ch., Dr. Adams, 50; Broadway Taber- nacle Cong. ch., add'l, H. Hatch, 50; 5th Ave. Pres. ch. Mission Sabbath-school, on 7th Ave., for sup't of Rev. Lewis Bond, 86; Park Cong. ch. and so. 35; Soc. of Inquiry in Union Theol. Sem'y, m. c. 27.40; West Pres. ch., add'l, E. Anthony, 25; E. Thompson (Brooklyn), 100; "Cash" (of wh. for China, 25, for North China, 25), 100; a friend (Brooklyn), 10; a friend, 5; Mrs. P. Milspaugh, 1;	2,704 99
Oneida co. Aux. Soc. J. E. Warner, Tr. Utica, 1st Pres. ch., in part (of wh. from J. B. Wells, to const. E. L. WELLS, H. M., 100, George Law- son, 10, others, 143);	253 00
Syracuse and vicinity. T. Hough, Tr. Fulton, Mrs. Hannah T. Griswold, Watertown and vicinity. Fred Baker, Agent.	10 00
Watertown, 1st Pres. ch. coll. 280.10, m. c. 91.18, less exc. 93c.;	370 35
	3,462 89
Almond, Pres. ch., add'l,	9 25
Ashland, Rev. T. Williston, 4, Miss Mary Williston, 1;	5 00
Auburn, 1st Pres. ch., A. D. Millard, Avon Springs, O. Coustock, with prev. dona., to const. RALPH S. TANTOR, H. M.	50 00
Bridgewater, Cong. ch. and so.	4 00
Buffalo, Rev. H. P. Bogue,	10 00
Butternuts, 1st Pres. ch., Gilberts- ville,	67 00
Candor, Cong. ch. and so. m. c., for China,	1 00
Crown Point, 2d Cong. ch. and so. m. c.	25 00
Deer River, Cong. ch. and so.	8 00
Dunkirk, Pres. ch.	25 91
Durham, 1st Pres. ch. m. c. 10; Ly- man A. Hull, 10;	20 00
East Bloomfield, Myron Adams,	10 00
East Whitehall, Friends,	6 25
Elbridge, 1st Cong. ch. and so., annual coll.	22 00
Ellington, Cong. ch. and so.	15 08
Flushing, Cong. ch. and so. m. c.	9 16
Genoa, 1st Free Cong. ch. and so, an- nual coll.	20 00
Holley, Mrs. O. C. Bushnell,	11 00
Ilomer, Rev. S. Carver,	21 00
Hyde Park, Mrs. Sarah Willis,	10 00
Jordan, Pres. ch., add'l,	5 50
Lafayette, Cong. ch. and so., coll. and m. c.	31 26
Lake View, James W. Waldeu, credited by mistake in May Herald as Fair- view, 25,	
Lockport, 1st Pres. ch.	51 00
Middle Granville, Pres. ch. m. c.	1 00
Morrisville, 1st Cong. ch. and so.	27 87
New Berlin, Cong. ch. and so.	23 50
Oakfield, D. R. Taylor,	29 85
Oaks Corners, Pres. ch.	14 00
Otego, Cong. ch. and so.	5 78
Painted Post, Pres. ch.	9 75
Paris, Cong. ch. and so.	21 50
Pike, Pres. ch. coll., with s. s. coll., to const. Rev. T. S. DEWING, H. M.	36 00
Poughkeepsie, Pres. ch. m. c.	40 23

Rochester, Brick Pres. ch., S. P. Allen,	100 00
Rome, W.	5 00
Southampton, a few friends,	4 00
Unadilla, Pres. ch.	4 31
Union, 1st Pres. Society, Mrs. Nancy La Grange,	10 00
Union Falls, a friend,	10 00
Utica, Westminster Pres. ch., to const. H. H. CURTIS, ABNER GARDNER, and LEWIS LAWRENCE, H. M.	305 84
Watkins, a friend,	2 00
Westford, Cong. ch. and so., add'l, 1.90; Rev. N. S. Moore, 5;	6 90
Westmoreland, 1st Cong. ch. and so.	8 00
Winfield, Cong. ch. and so.	6 00—1,115 44

<i>Legacies.</i> — Ovid, Folkerd C. Sebring, by William Dunlap, Ex'r, 1.379.04, less legal expenses and exc. 369.44;	1,009 60
	5,587 93

## NEW JERSEY.

Bricksburgh, Pres. ch. m. c.	18 00
Englewood, Pres. ch. m. c.	156 89
Newark, 1st German Pres. ch. coll.	20 00
Vineland, 1st Pres. ch.	11 25 206 14

<i>Legacies.</i> — Montclair, Zenas Baldwin, add'l, by N. O. Baldwin, Ex'r.	1,157 50
Newark, Henry Rogers, by J. N. Tut- tle, Ex'r.	1,482 09—2,639 50
	2,845 73

## PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia. Delaware Water Gap, Mountain Pres. ch. m. c.	10 00
Philadelphia, Kensington 1st Pres. ch. 275.30; Plymouth Cong. ch. and so. 22.50; Southwark 1st Pres. ch. 10; C. F. 30;	337 80—347 80
Birmingham, Pres. ch.	10 00
Cherrytree, Pres. ch. ann. coll.	8 00
Hamilton Lodge of the I. O. G. T.	14 00
Hanover, Rev. Jacob Sechler, for the Central Turkey Mission	10 00
Lock Haven, G. B. Perkins,	8 88
Philadelphia, "L. D. J."	50 00
Pittsburgh, a friend, by Rev. J. S. Tr- velli,	1,000 00—1,101 48
	1,449 28

## DELAWARE.

Wilmington, Hanover St. Pres. ch. m. c.	121 60
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## MARYLAND.

Frederick City, E. H. Rockwell, add'l	25 00
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## DISTRICT OF COLUMBIA.

Washington, 4th Pres. ch. m. c. 151.73; 1st Cong. ch. and so. m. c. 32.83; Rev. E. Goodrich Smith, 10; Rev. Samuel Whaley, 5;	199 56
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## NORTH CAROLINA.

Shaw's Mills, Rev. G. Wm. Welker,	5 00
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## LOUISIANA.

New Orleans, Joseph Ballister,	1,000 00
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## KENTUCKY.

Greenupsburg, "A. C. V."	5 00
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## OHIO.

By Wm. Scott, Cincinnati.	
Cincinnati, Poplar St. Pres. ch. 25;	
2d Pres. ch. m. c. 10.30;	35 30
Cleves, Pres. ch.	15 00
College Hill, Pres. ch.	39 18
Constantia, Pres. ch. by Rev. J. W. Thompson,	16 00
Dayton, J. A. J. Inskeep,	10 00
Delaware, 2d Pres. ch.	51 00
Elizabeth and Berea, Pres. ch's,	34 00
Huntington and Raccoon, Pres. ch.	5 00
Little Mill Creek, Pres. ch.	17 50
Marietta, Pres. ch. m. c.	3 61
Montgomery, H. L. Karr,	6 24

Roscoe, Pres. ch.	3 05
Walnut Hills, Lane Sem'y ch. m. c.	5 50—241 38
Belpre, Cong. ch. and so. ann. coll. 71; m. c. 3 mos. 29;	100 00
Bryan, S. E. Blakeslee,	9 00
Central College, Pres. ch.	12 00
Cleveland, 1st Pres. ch. m. c. 31.16; 1st Pres. Mission church, Aaron Street, 8.52; Euclid St. Pres. ch. Mrs. J. L. Ozanne, for China, 10;	49 68
Jersey, Pres. ch. m. c. 8.19, Rev. C. M. Putnam, 35;	43 19
Kelloggsville, Franklin Stoddard,	4 00
Newburgh, Welsh Cong. ch. and so. add'l.	5 00
Rootstown, Gad Case,	50 00
Salem, David A. Allen,	10 00
Toledo, 1st Cong. ch. and so. of wh. from John Kinman, 50;	106 00
Wauseon, Carrie Odell, for tracts and testaments,	1 00
Wayne, Cong. ch. and so. in part,	20 10—409 97
	651 35
<i>Legacies.</i> — Columbus, Thomas Broth- erlin, by J. S. Ford, Ex'r., 633.33, less tax 38;	595 33
	1,246 68

## INDIANA.

Bloomington, 2d Pres. ch. and s. to const. RICHARD OWEN, H. M.	100 00
Columbus, Pres. ch.	15 90
Pleasant Ridge, Pres. ch.	1 60
Terre Haute, Cong. ch. and so.	18 65
Thorntown, Pres. ch.	20 00—156 15

## ILLINOIS.

Atlanta, Cong. ch. and so., by Rev. S. R. Wells,	22 00
Champaign, Cong. ch. and so.	13 14
Chicago, Union Park Cong. ch. and so. add'l, Prof. Ilaven, 25; 8th Pres. ch. m. c. 14.50; J. J. Barrows, 10;	49 50
Edwardsville, Pres. ch.	6 00
Galena, 1st Pres. ch. 91.50; a friend, 50c.;	92 00
Galesburg, a friend,	1 50
Granville, Cong. ch. and so. m. c. for May,	6 00
Greenville, Pres. ch.	2 50
Greenwood, "Tithes,"	3 00
Harrison, a friend,	1 00
Kewanee, Cong. ch. and so. of wh. from Thomas Pierce, 10, S. M. Hurd, 10, Miss Hurd, 2, Mrs. Hurd, 1;	97 50
Lawn Ridge, Cong. ch. and so.	28 15
Neponset, Cong. ch. and so.	39 00
Payson, David Prince to const. Miss P. A. PRINCE, H. M.	100 00
Perry, 1st Pres. ch., add'l,	20 00
Pittsfield, Rev. William Carter,	10 00
Plainfield, Cong. ch. and so.	17 00
Quincy, 1st Pres. ch.	25 50
Shelbyville, Pres. ch.	75 00
Springfield, 1st Cong. ch. and so.	81 25
Victoria, Cong. ch. and so.	6 25
Virden, Pres. ch.	63 00
Warsaw, 1st Pres. ch. m. c., 2 months,	6 70
Wheatou, Cong. ch. and so., add'l, of wh. from President Blanchard, 10.10;	17 10
Wyanet, Cong. ch. and so.	7 00—790 09

## MICHIGAN.

Albion, Pres. ch.	10 00
Allegan, Pres. ch.	34 65
Escanaba, Pres. ch.	6 35
Flint, 1st Pres. ch.	169 13
Greenwood, Pres. ch.	4 00
Hancock, Calumet Branch, of Cong. ch.	11 00
North Adams, Cong. ch. and so.	11 27
Utica, Cong. ch. and so.	19 45—265 85

## MINNESOTA.

Afton, Cong. ch. and so. m. c., 8 mos.	18 00
Chatfield, Pres. ch., annual coll.	15 00
Faribault, "Tithes," 1.75, ditto, 85c.	2 60
Red Wing, 1st Pres. ch. 28.06, less exc. 18c.	27 88—63 48



<b>IOWA.</b>		
Davenport, Rev. Julius A. Reed,	9 00	
Lyons, a friend,	5 00	
Maquoketa, Rev. J. B. Gilbert,	5 00	
Moutrose, Pres. ch. m. c.	3 00	
Newton, Wittenberg Cong. ch. coll., in part,	31 60	
Osage, Cong. ch. and so. *	25 65	
Sterling, Cong. ch.	4 00	
Wheatland, 1st Pres. ch.	16 00	
Winthrop, Rev. L. W. Brintnall,	5 00—104 25	
<b>WISCONSIN.</b>		
Charlestown, Mrs. Lucinda C. Martindale,	1 00	
Madison, E. E.	25 00	
Neenah, Pres. ch.	23 70	
New London, Cong. ch. and so.	9 00	
Racine, 1st Welsh Congregation,	24 00	
Somers, Pres. ch., quarter's coll. at m. c.	9 46	
Stoughton, Mrs. E. B. Sewell,	1 00	
Tafton, Cong. ch. and so. m. c., for May,	6 00	
Waterloo, Cong. ch. and so., for China,	5 50—104 66	
<b>MISSOURI.</b>		
Breckenridge, Benjamin Mather, for China,	50	
Medina, Pres. ch.	5 00	
Mineral Point, Austin Marshall,	100 00	
Newark, Pres. ch.	10 00—115 50	
<b>KANSAS.</b>		
Fort Scott, Rev. T. Y. Gardner,	4 00	
Muscotah, Cong. ch. and so.	6 00	
Salina, Pres. ch.	12 75	
Topeka, 1st Cong. ch. and so.	31 35—54 10	
<b>CALIFORNIA.</b>		
Mendocino, a friend,	5 00	
Oakland, 1st Cong. ch. and so. 50, gold, less exchange,	69 09	
San Francisco, 2d Cong. ch. and so. 7, gold, less exchange,	9 66—83 75	
<b>OREGON.</b>		
Astoria, 1st Cong. ch. and so. m. c., May,	6 50	
Brownsville, Rev. H. H. Spalding	5 00	
Portland, 1st Cong. ch. and so. m. c.	12 00—23 50	
<b>WASHINGTON TERRITORY.</b>		
Walla Walla, Rev. Cushing Eells, to const. EDWIN EELLS, H. M.	100 00	
<b>CANADA.</b>		
Province of Quebec.		
Montreal, Am. Pres. ch. 552.14, gold,	778 52	
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>		
China, Women in Ti Chi, per Rev. C. A. Stanley,	1 04	
Hawaii, Kohala, Rev. E. Bond,	138 00	
South Africa, Natal, Mapumulo m. c.	16 13—155 17	
<b>MISSION WORK FOR WOMEN.</b>		
From WOMAN'S BOARD OF MISSIONS.		
Mrs. Homer Bartlett, Boston, Treasurer.		
Of wh. for a pupil at Marash, 30; for a pupil in Miss Proctor's school, Aintab, 25;	55 00	
From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.		
Mrs. J. V. Farewell, Chicago, Treasurer,	849 22	
	904 22	
<b>MISSION SCHOOL ENTERPRISE.</b>		
MAINE. — Brewer, 1st Cong. s. s. 19.67; Garland, Cong. s. s. 5; Minot, Cong. ch. and s. s. 11; New Castle, 2d Cong. s. s. for sch. in Harpoor, Turkey, 23.75; Rockland, Cong. s. s. for pupil in Harpoor Sem'y, 30;	89 42	
NEW HAMPSHIRE. — Boseawen, 1st Cong. ch. and s. s. 30; Brentwood, Mrs. Anna R. Brock's s. s. class, 5; Colebrook, Cong. s. s. 9.30; Farmington, Cong. s. s. 3.40; Gil-		
sum, Cong. s. s. 3; Henniker, Cong. s. s. 5.02; Marlboro', Cong. s. s. 23.25; Newcastle, Cong. s. s. for sch. at Satara, Mahratta Mission, 5; Pembroke, Cong. s. s. 15; Walpole, Cong. s. s. for sch. in Madura, 30; West Concord, Cong. s. s. 30; West Randolph, Cong. s. s. 10.35;	174 32	
VERMONT. — Bakersfield, E. M. Barnes, for girl in sch. at Harpoor, Turkey, 30; Bridport, Cong. s. s. 11; Dummerston, Mary Chandler, 50c.; Granby and Victory, Cong. s. s. 25; Pawlet, Cong. s. s. 25; Ripton, W. C. Kirby, 11c.; Salisbury, children, 6c.; Westhaven, Cong. s. s. 2;		103 70
MASSACHUSETTS. — Blackinton, Union s. s. for a teacher in Pongertive, Ceylon, 41; Granby, Cong. s. s. for two students in Theol. Sem'y, Harpoor, Turkey, 60; Hadley, Russell Cong. s. s. for a sch. at Abchi, Syria, 40; Lincoln, G. M. Baker, for a girl in Miss Rice's sch. Orooniah, Persia, 28; Lowell, Kirk St. Cong. s. s. for a sch. of Rev. W. B. Capron, Madura Mission, 30; North Hadley, Cong. s. s. for sch. at Cesarea, Turkey, (81.33 less cft. 50c.) 33.33; Randolph, 15 little girls, proceeds of a quilt made by them, 7; Weymouth, a member of Rev. A. A. Ellsworth's church for a pupil in Miss Seymour's sch. Harpoor, Turkey, 30;		319 83
CONNECTICUT. — Clinton, Cong. s. s. 20.20; Cromwell, Cong. s. s. 40.25;		60 45
NEW YORK. — Carmel, a friend for pupil in Abchi Sem'y, Syria, 80; Genoa, 1st Cong. s. s. for Rev. L. D. Chapin's schs. China, 21; New York City, D. B. Hixon, for a girl in Harpoor Feh. Sem'y, 30; Mercer St. Pres. s. s. Miss Booth's class for Mrs. Bushnell's sch. Gaboon, W. Africa, 20; Miss Wickham and friends for Mary Wickham pupils in Fem. Sem'y, Odooville, Ceylon, (bal. of 100) 10; Phelps, Pres. s. s. 5.20; Pike, Pres. s. s. 14; Ponghkeepsie, a colored s. s. class for Mrs. Edwards' sch. Zulu Mission, 1.25; Romulusville, Pres. s. s. 12.24;		193 69
NEW JERSEY. — Vineland, 1st Pres. s. s. for Rev. M. P. Parmelee's sch. Erzroom, Turkey,		17 50
PENNSYLVANIA. — Erie, 1st Pres. s. s. Morning Star Soc. with prev. dona. to const. J. A. FRENCH, H. M. 45; Philadelphia, Wharton St. Pres. s. s. 20;		65 00
DISTRICT OF COLUMBIA. — Washington, 4th Pres. ch. Junior For. Miss'y Soc.		260 30
TENNESSEE. — Jonesboro, Pres. s. s. for Mrs. Rhea's sch. Orooniah, Persia,		12 30
OHIO. — Ashtabula, Pres. s. s. for sch. of Rev. H. J. Bruce, Mahratta Mission, 25; Belpre, Cong. s. s. Miss'y Soc. 20; Delaware, 2d Pres. s. s. 25; Oberlin, s. s. by Prof. Henry Cowles, D. D., for Rev. T. B. Penfield, Madura, 50; Pomerooy, 1st Pres. s. s. add'l, for sch. in Madura Mission, 31.60; Troy, 1st Pres. s. s. 60, Mrs. Christian Le Fever, sen. 30, all for Mrs. Edwards' sch. Zulu Mission; Warren, 1st Pres. s. s. for sch. in Madura Mission, 34.87;		276 47
INDIANA. — Connersville, Pres. s. s. for pupil in Rev. M. D. Sunders' sch. Ceylon, 32; New Albany, 2d Pres. s. s. for sch. of Mary H. Porter, North China, 120; Thorntown, Pres. s. s. 11; Vevay, Pres. s. s. 4;		167 00
ILLINOIS. — Lawn Ridge, Cong. s. s.		15 00
MINNESOTA. — Shakopee, Alice Hinds and Lizzie Daily, 25c. each,		00 50
MISSOURI. — Brookfield, Cong. s. s. for Rev. W. H. Atkinson, Ahmednagar, 6; St. Louis, North Pres. s. s. for a student at Foochow, China, 23.65;		34 65
		1,790 63
Donations received in May,		23,142 71
Legacies " " "		5,610 52
		33,753 23
☞ Total from Sept. 1st, 1868, to May 31st, 1869,		\$284,665 15



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